The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. | "The Church of the Living God, the Pillar and Ground of the Truth." | VOLUME XXI. NO. 4.—WHOLE NUMBER 1044

PUBLISHED FOR THE PROPRIETOR, | NEW-YORK, SATURDAY, MARCH 22, 1851. | AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 " " 4½ "
" CHURCH OF THE HOLY COMMUNION 8 " " "
On Fridays, evening Prayer, with Lecture at, 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, . . . 9 A. M. and on Fridays and Holy Days, ... 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for March.

23. Third Sunday in Lent.
25. Annunciation of the Blessed Virgin Mary.
30. Fourth Sunday in Lent.

APRIL.

6. Fifth Sunday in Lent.
13. Sunday before Easter.
14. Monday before Easter.
15. Tuesday before Easter.
16. Wednesday before Easter.
17. Thursday before Easter.
18. GOOD FRIDAY.
19. Easter Even.
20. EASTER DAY.
21. Monday in Easter Week.
22. Tuesday in Easter Week.
25. St. Mark's Day.
27. Fifth Sunday after Easter.

Poetry.

For the Churchman.

The Lenten Fast.

Again the solemn warning sounds,
Again the Lenten fast is nigh,
Once more thick gloom the Church surrounds,
Once more a cloud o'ershades the sky.

The sound of Christmas joy is past,
Epiphany's glory faded all,
The watchwords now, are 'pray and fast,'
With bended knee obey the call.

At Christmas our rejoicings rose,
When glad a Saviour's birth we hail,
And Bethlehem's Star before us goes
To lead us to Emanuel.

And shall we have Him when the snares
Of Satan compass Him around,
Can we not watch one little hour,
Nor sink o'ercome with sleep profound.

Oh! in that hour Gethesmane,
When 'neath thy shades the Sinless knelt,
Thou sawest there such agony,
As ne'er since then was seen or felt.

Was ever love like Jesus' known!
Have ever kings for rebels died?
When blood was needed to atone,
The Lamb of God was crucified!

Behold the pathway of the Lord;
The manger cradles first His head,
The lonely wilderness the road,
Which to the Cross and grave has led.

But see! triumphant from the tomb,
Our crucified, but risen Saviour God,
And while we look with wonder on
High Heaven receives Him, compassed in a cloud.

The cross—the grave—that heavenly home;
See here the way, the gate, the goal,
With feet well shod and armour on,
Press forward thou, nor doubt, My Soul.

For He who trod this path before,
Endured far bitterer pains than thine,
Thy darksome way is lighted sure,
By the soft rays of love divine.

Then let this solemn Lenten fast
Be thy commencement of the road,
Which safe will lead, when life is past,
Home to the bosom of thy God.

Ash Wednesday, 1851. A.

Selected Matter.

A Sermon

Preached in Grace Church, New York, by WILLIAM RICHMOND, *Rector of St. Michael's and St. James's Churches, N. Y.*

Concluded.

III. That you may discharge your duty in this respect, I will, in the third place, suggest, as was proposed, some of the inducements to provide and assist the laborers to be sent forth into the extensive regions that have now been partially surveyed.

The claims of our apostolical and divinely instituted Church and Ministry, are well known to you. The reasons why you should endeavor, and glory in the effort, to carry into full effect the will of God, and extend, far and wide through the Union, the bounds of our Church, have, heretofore, been urged upon you with all the force of truth, and with the warm eloquence of Christian zeal, by those who have addressed you on occasions somewhat similar to this. Your judgments have been convinced, and at the same time, the avenues to your hearts have been opened.

May I be permitted to offer some considerations, connected with this subject, that are suggested by the words before us.

"Behold, I say unto you, lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth, and he that reapeth, may rejoice together." Jesus (says the learned and pious Doddridge on this passage) seems to compare the case of the Christian minister to that of a considerate reaper, who is supported in his fatigue, not only by a regard to his own wages, but to the advantage the public receives by the harvest he gathers in.

The advantage the public receives by the harvest he gathers in.

To inducements arising out of this view of the subject I would solicit your attention.

One of the inducements is, that by promoting this cause, you add greatly to the pecuniary resources of the Church. The arrangements which have been made, to apply the means with which the Church may be furnished, are wise and efficient. Every dollar which is contributed to the cause, can be so expended, that it will bring forth fruit ten fold, perhaps a hundred fold, not only in promoting the spiritual wellfare of those to whose benefit it is devoted, but also in encouraging and inciting them to add their own means, be they great or small, to the common stock, in order that the beneficent purpose to which your charity is directed, may be effectually accomplished. If, for instance, a missionary is sent to any part of the country, with a salary of two hundred and fifty dollars a year, on condition that the persons among whom he is to minister will make up the sum to five hundred dollars, this additional amount will frequently be raised. Thus, in the first place, to two hundred and fifty dollars sent by this society, an equal sum will often be added. Not one fraction of this last sum would, in most cases, have been given to the Church, had not the salary, paid the missionary, been first provided. This is one feature of the plan. Then, in the second place, a building will probably be erected for public worship, by the exertions of the missionary and the congregation: this will be another good result of the liberality which begins here. The congregation being organized, the church erected, the clergyman settled and devoted to his charge, in a few years the salary paid to the missionary by means of this and other similar institutions, may be withdrawn and given to another missionary. But this is not all. *That* congregation will soon be able, annually, to collect a larger sum for missionary purposes, than would be derived from the income of all that has been expended in their behalf.

This is a simple and unexaggerated statement of the case, as it has usually been found to exist. It might be more strongly represented. Reference might be made to the increased sums that are always provided for benevolent and pious purposes, in every community where the gospel is regularly preached, and the sacraments are duly administered.* It happens to be within the personal experience of him who now addresses you, that to the sum of five hundred dollars, devoted, not many years since, by a religious society to a missionary object, at least ten thousand dollars were, in various ways, added by the people interested, for the purpose of promoting public worship in different places. My brethren, this fact speaks volumes: it is deeply impressed on the mind of your preacher: it has convinced him that he cannot be too urgent in seeking to obtain from you, for the cause before us, all the means which may be granted by the sober conviction of your minds, by your benevolent feelings, by your gratitude for what God has done for you and your's by your sympathy for your destitute brethren, and by your love to him who bought you,—whose you are, and to whom you cannot possibly render all that any truly Christian heart would wish to return.

In the manner now stated, "He that soweth and he that reapeth, have often rejoiced together." It was a holy rejoicing: it was a joy that came from God: it is worthy of its origin: it was one in which every individual before me, who once tastes it, will delight again and again to participate.

Another *inducement* arises out of the establishment in this city, on permanent foundations, of the General Seminary of the Protestant Episcopal Church in the United States, and in the city of Alexandria, of the Theological School of Virginia. This circumstance affords great advantages to the members of the church, to cultivate a missionary spirit, and encourage missionary exertions. When those who are so faithfully and ably instructed in these invaluable institutions, first take upon them the vows of God, being in the vigor of life and excited by the solemn nature of their vocation, they are naturally under the influence of that chastened enthusiasm which is peculiarly requisite in the missionary character, and is a pledge of success in the missionary field. Let the members of the Church seize upon these advantages. Let a fund be provided, and always ready, by means of which this spirit of devotion and enterprise may be turned into the safest channel. Let the young missionary just released from the severe discipline of study and pious meditation, requiring vigorous exercise, not undesirous of viewing the wild and grand scenery of his native country, and of increasing his knowledge of men by mingling in the society of his adventurous countrymen, newly armed for the spiritual combat, full of ardor to preach "Jesus Christ and him crucified," be sent forth in all the zeal and alluring hopes of his "first love."

You will thus induce young men of piety and talent to devote themselves to the Church of Christ: you will dispel the sickness that comes over the heart of him who has just entered the sacred profession, anxious for handwork, and sees not when he may be honorably and profitably employed. A provision for him as a missionary will in most cases, and especially as the numbers of those who are ordained increase, be cheerfully and gratefully accepted; and, through your bounty, another diligent and faithful laborer will go forth to the field of God, bearing precious seed. Soon he like those who preceded him, will reap in joy—will gather fruit unto life eternal. He who laid the missionary axe to the root of the tree in the wilderness, will see the Church, "all glorious within," rising by his labors. He will be surrounded by the sheep and the lambs fed by his hand, and nourished and fostered with all the care and solicitude of a good shepherd. The stranger, as he passes, will hear him call his own sheep by name,—they follow him,—he carries the lambs to the waters of salvation,—the sheep he leads to the food of life.

But, my brethren, this good shepherd, after his own wanderings are over, and as he peacefully watches his flock while they feed in green pastures, and repose beside the still waters, will not forget the aid that encouraged him—that gave animation to his spirit when he first went forth to labor. He will gratefully remember it; he will thankfully acknowledge it; he will hail with the voice of Christian congratulation, and encourage by the inspiriting language of successful experience, the young, who, in the commencement of their active labors, are following his example. His people, remembering his early devotion to their service, and that they assisted as they might his pious exertions,—their children having often listened to the story told by their fathers of the coming of the early missionary, now their venerated pastor,—while they reap the benefit of his former efforts, and of his later example and instructions, will be moved by the feelings that burn within his bosom, that flow from his tongue in the persuasive accents of deep conviction, and they will be guided by *his* wishes and exhortations. Thus a missionary spirit will pervade the Church; for who does not take a lively interest in enterprizes that occupied his whole soul in early life? Thus almost every clergyman, and the members of nearly every congregation, will be reminded of former days of mutual labor and sacrifices, and under the influence of sympathy, and of the not unpleasing recollection, will animate and, assist, and pray for those who are just going forth to regions apparently as unpromising as was *once* their *now* happy and fruitful valley. And will not you, my brethren, and those dear to you as your own souls, who will succeed you be pleased to hear of the fruit that shall be gathered, by your assistance, "unto life eternal?" Surely we can understand from this view of the matter, how "he that soweth, and he that reapeth," may have strong reasons "to rejoice together."

Further *inducements* arise out of the goodness of the cause, as it addresses itself to the patriot and the Christian; and out of the promising signs of the times.

This Society proceeds upon the strong ground that the religion of Jesus Christ ought to be promulgated by his disciples, and that this imperative and delightful duty should be performed in the mode best calculated to promote the end of our religion, the glory of God in the salvation of men. They who support this Society believe that this end will be most effectually secured by extending the bounds of the Church, within whose ark is safely deposited the charter of their own salvation. Endeavoring to observe the Christian rule, they would place within the reach of others the means which have been so mercifully blessed to them: humbly, yet firmly trusting that in the use of these means their souls will be filled from the same heavenly source with that peace and hope in believing which you rejoice. We have reason to trust in our cause with unwavering confidence,—it is good in itself. This is one reason, and a sufficient one: for, by the appointment of God, the good cause must in the end prosper.

But there is another reason. Not only is the cause good in itself, but it has *already been blessed* in a degree that satisfies us as to its final triumph. From various sources we have received the joyful message, not unfit to be conveyed by an angel, that your prayers and your alms have gone up for a memorial before God. The doors of the blissful regions have been opened to admit souls converted by your instrumentality; and, I doubt not, the spirits of the blessed have listened to the grateful story of what you have done for them, and are striving to do for such brethren who remain on earth Such a cause is sufficiently recommended by its own merits. There is no necessary opposition between *your* sincere endeavors to build up the Church of Christ, and the pious labors of *others*. The cause is too sacred to be urged upon principles of worldly emulation, or to be made the subject of dissension. It is a part of that grand movement of the Christian world, by which, under the influences of Heaven, we trust the moral renovation of men is to be effected. Viewed in this light, all the impressive and encouraging and consoling considerations that relate to this great subject, may properly and naturally be brought to bear on this Society. However limited, compared with similar societies in the old world, may be its numbers or its means of usefulness, yet it is engaged in the same cause—the cause of God—the cause of man.

To those who view with unmixed satisfaction the rapid and extensive improvements of society, it commends itself; for it tends more powerfully than any other agent to *produce* that improvement. It has been stated as a striking excellence of the Christian system, that it has kept in advance of the march of civilization and intellect; that while other systems have given place to a more exact and comprehensive knowledge, Christianity in its doctrines, its precepts, its suitableness to the human condition, its adaptation to the varying and increasing wants of the cultivated and enlightened mind, still maintains its pre-eminence above human systems of every kind, and thus vindicates its title as the work of God. This gives it a strong claim to admiration and reverence.

But it possesses claims still stronger. Man holds "large discourse" with the past and the future; he "looks before and after;" and in proportion as he does so, is he elevated in the scale of being. On this principle, as well as on others that might be suggested, it may be shown that the religion of Jesus Christ has exerted its divine influence in *producing the improvement*, of which it is comparatively faint praise to say it has kept in advance. Who holds such large discourse as the Christian? Who has such powerful inducements and commands to look "before and after?" Do recollections of the past teach the lessons of wisdom? Self-examination, accompanied by a grateful sense of what God has done for him and for man, is the daily and hourly employment of the Christian. Do anticipations of a future, pregnant with great events and great rewards, rouse and expand the soul? What philosopher, what statesman, what patriot, looks forward to a future so rich in promise, so full of the noblest rewards, as that which opens to the eyes of Christian faith and Christian hope? The boasted advancement of society—where only does it take place? In *Christian* countries. Who are the most active and efficient promoters? *Christians*. If you wish to accomplish any plan connected with the highest interests of your race to whom do you apply? To *Christians*. These facts should recommend our present object to the mere patriot. Where the missionary goes, and is received, and acquires, as he seldom fails to do his true influence, there souls are not only ripened for heaven, but the hand of industry and enterprize strikes a more frequent and a more constant blow on the forest tree:—the domestic dwelling, with peace and harmony among its inmates, the mechanic's shop, the school-house, the church, the benevolent and literary institution, are almost sure to spring up in a shorter time, and under more favorable auspices; and in a political and intellectual, as well as in a religious sense, the wilderness and the solitary place rejoice in the regular and industrious and well-directed exertions, and in the rich fruits of the exertions, of Christian man. Let the patriot then, if he would have his county become what he ardently wishes it to be, add to those already cultivating this extensive and most fertile field, the appointed laborer of the vineyard of God.

But some see no great reason for exultation in the advancement of society, since they find that sin still retains much of its ancient and deep-rooted dominion. Amidst the progress of the human nature in every thing besides, amidst the great changes of the world, they think the monster still commits his ravages on the fairest part of men, leaving in his track misery and remorse. While such a curse desolates the earth; while men are subjected to a spiritual slavery, so pernicious and degrading; the persons of whom I speak think that society cannot be truly said to advance. The only real and desirable progress in their estimation must be made in the path that leads to Heaven: through the "straight gate," along "the narrow way."

To such persons, more powerfully than to the class before spoken of, the cause recommends itself. It promotes the leading object to which they feel called upon to consecrate their efforts, their prayers, their faculties. Such an assembly as this, and such purposes as, by the blessing of God, you are about to accomplish, are to them like bright and refreshing spots in the waste of the moral desert.

It is said that the traveller among eastern scenery, sometimes chances to repose "in plains and valleys blooming like paradise in naked mountains and wilds." So the Christian pilgrim, long wandering through a world that lieth in wickedness, shedding many and bitter tears over the sinfulfulness and consequent misery of his fellow travellers to eternity, is solaced and refreshed, is reassured and re-animated, by scenes like that which now meets my eyes. When he watches the operations of the heaven-descended spirit that has visited Christians everywhere, and is now moving your hearts, he is assured that salvation has not only been freely proffered, but will be be joyfully accepted on its own terms, and he feels disposed to exclaim with the good old Simeon, "Lord, now lettest thou thy servant depart in peace."

It may be thought that these statements are too broad, these expressions too strong, for the occasion.

I view the matter differently: I see before me many of the most pious and respectable inhabitants of a city, already rich and populous, and probably destined to be the metropolis of both Americas. The sentiments which are *here* embraced, respecting the importance and extent of the missionary enterprize, the example that is here exhibited, will affect the whole continent. Let the work be commenced in a spirit worthy of the favored inhabitants of a city which holds so prominent a place in the nation. As the numbers and the wealth of the Episcopalians in this city are far greater than of any other in the United States, so let their exertions, their zeal, their liberality in the cause of Christ, be proportionably great. Your children, my brethren, will be the citizens of a vast metropolis—the inhabitants of a mighty republic. In 1850, when your sons will have grown up to man's estate, it is estimated that there will be more than twenty-six millions of inhabitants in the United States. After your heads have been laid in the dust, this temple of God will be filled by them and their descendants engaged in the same charitable object which now draws you together. It is of vast importance, that they should receive from your instruction and example, correct opinions and feelings on this matter, and that they should be prepared to fulfil the high destiny awaiting them. The grand plans of intellectual, and benevolent and pious enterprize, which, we trust, are to be matured and accomplished in the coming age, and to which those that at present occupy the Christian world, are, we firmly believe, no more than the introduction, will demand their attention, their examination, their support, their prayers. Let them approach the important, the *solemn* duties that are about to devolve upon them from your hands, fully instructed in their obligations, and resolved to promote, by divine aid, the godlike work in which their fathers delighted. Let them imbibe from your lips, and from the cherished memory of your deeds, the feelings that should influence those who are bound to transmit the memorials of their public spirit, their piety and their benevolence, for the benefit and improvement of all future times.

To this spirit we will trust the present cause, and every other of a similar nature, which Christians may be called upon to embrace and promote. For, *let the spirit of doing good to the souls of men* once get firm possession of the public mind, and it will be sure to find out its own way, and that a good one, perhaps the very best, to satisfy itself. The spirit that animates the officers and members of Society in their present labor of love, leads the same persons to many other acts of pious beneficence and enterprize, works in the hearts of others, operates upon the Christian world. Make the tree good, and we may be assured there will be good fruit upon it.

It is because we believe this influence has gone forth from heaven, that we have good hopes of the Redeemer's kingdom—the church of the living God.

The influence of the missionary is great, in producing the result you hope, and strive, and pray for. He is not only now sent forth more frequently, but it seems to me, that at this period, he goes forth under peculiar advantages. A moral influence, secret, but powerful and penetrating as the electric fluid, appears to pervade Christendom. A ray from heaven darts to the remotest corners of the world, awakens those who slumber in spiritual ignorance and indifference, and finds its way to their hearts. An energy that comes from God, and proves its divine origin by its effects, seems to give new and unwonted efficacy to all the means of grace. Is it rash to anticipate great and glorious things from these appearances? Is it presumptuous to suppose, that as the world rolls on, supplies of the Holy Ghost, more and more abundant, will be given to men, and that this and all proper efforts in the cause of salvation, will be crowned with still increasing success? It is in the course of God's government of men, that it should be so. It is agreeable to His promise, and it *shall* be so. "He that hath, to him shall be given." The more faithfully the grace that comes from above, is improved, the more abundantly will it descend. As the prayers of Christians are more earnest and importunate, the answers to them will be more frequent and favorable; and the same blessedness and purity and love enjoyed by those who are praising the Redeemer in Heaven, will descend, and fill the hearts of those who are laboring in the Redeemer's cause on earth.

Who would not long to receive these communications from above, and enjoy this spiritual intercourse? Who would not wish to be an agent in that work which occupied the councils of the Eternal before time was—which is the great theme of all God's revelations—which angels announced—to which they now, we are assured, minister—in which we firmly believe the spirits of the just made perfect take a deep interest;—that work which the Son of God came on earth, and died to accomplish, and which the Holy Ghost is now, in an especial manner, promoting;—that work, which shall succeed, for God has said it.

In that work we are engaged: it may be said to us, as it was of old to the chosen nation, "Speak unto the people that they go forward." When the foot is raised to obey the Divine command, doubts, difficulties, obstacles will recede, like the waters of the Red Sea before the host of God. Wherefore, "speak unto us, that we go forward."

My brethren; the duty of examining the missionary fields has been briefly stated. The result of such an examination, as regards this object, has been submitted to you. The strong call to provide and support missionaries has been made, and addressed particularly to the members of our communion in this city, from the consideration that many of the future ministers of our Church are to be trained among us, and will depend much upon your fostering aid for the animation and zeal with which they will first go forth to the spiritual harvest, and afterwards encourage and assist future laborers. And the forcible inducements to promote this good cause which address themselves to the patriot and the Christian, and are strengthened by the encouraging signs of the times, and by the efficacy that God is imparting to the means of grace, have been urged under a deep sense of the importance of the subject, and with the sincere and earnest desire of securing the sober conviction of your minds, of awakening your Christian hopes and sympathies, and of opening wide, in proportion to the pressing nature of our wants, the hand of beneficence. If the truth has been told, may the Great Head of the Church impress it upon our hearts; may the divine Spirit of truth incite and enable you to act agreeably to its dictates!

* The writer was appointed, about eleven years since, by the Society for the Promotion of Christianity in Pennsylvania, a domestic missionary in the city of Philadelphia. He officiated for about six months in Southwark, and at Mantua, and Hamiltonville. In these three places, Episcopal Churches have since been erected. He crossed over the mountains to Pittsburgh, in the autumn, and was appointed minister of the church in that place. During the winter, it was his custom to preach on Sundays at Pittsburgh, and to spend the week in visiting Brownsville, Union Town, Connelsville, and Greensburgh, and in officiating at these places. He also exchanged with the Rev. Mr. Morse, (now of Steubenville, Ohio, and was then a missionary in that State,) and spent some time as a missionary in Ohio, Mr. Morse supplying his place in Pennsylvania. The writer left that part of the country in the following spring, and has since resided in the city of New York. He was delighted to find, in passing through Greensburgh last autumn, that an episcopal church was erected there, and that the clergyman counted fifty communicants He had rode into Greensburgh eleven years before, and was told there were no Episcopalians there: he was almost dissuaded from attempting the services of the Church. The attempt, however, was made; the prayers were read, and a sermon preached in the Court House. At the same time, notice was given that the services of an episcopal clergyman could be obtained the next day. Before ten o'clock, next morning, nine children, of parents who had been waiting for the opportunity, were baptised and in a week after he received a letter at Pittsburgh, stating that four hundred dollars had been subscribed towards the support of a clergyman. One could not then be obtained, but the friends of the church succeeded at last, and Greensburgh has now a church, and a considerable congregation.

The congregation at Pittsburgh, at first collected by missionaries, had, eleven years since, but twenty communicants: now you may see there a beautiful gothic church, and one hundred and twenty communicants. Last year that congregation collected six hundred dollars for missionary objects. There were, at the time of my first mission, no churches at Brownsville and Connelsville; now, the inhabitants of both these places may enter every Sunday an episcopal church and join the services of our Liturgy, I have selected these cases equally encouraging to the friends of missions that might be stated by those who have acted as episcopal missionaries in the United States.

A Letter

On certain objections to the performance of Divine Service, by THE LORD BISHOP OF CHICHESTER.

PALACE, CHICHESTER, 24th Jan. 1851.

"*My dear Sir*,—Having this morning received Mr Boggis' statement, I am enabled to return you the resolutions, and to reply to your letter.

"I will take the subjects complained of by the very few persons who constituted the meeting, in the order in which they are written in the second resolution.

"1. The prayer for the Church Militant is enjoined by the rubric, and, seeing the use of it has been established so long in St. Michael's Church, I desire to see no alteration in respect of it now.

"2. It seems the practice of the Clergyman turning towards the east, in reciting the Belief, was introduced in November, 1849. I know, by my own experience, that such has been the practice in most of the Churches in town and country, in which I have happened to be present from my boyhood. Still there is no regulation to that effect; it is of comparatively recent date at St Michael's, and I would leave you and Mr. Boggis to determine together whether you will change this or not.

"3. Mr. Boggis states the only chaunting to be in the morning, the Venite or [I meant to put *and*—W. R. S. B.] Jubilate; the Magnificat and Nunc Dimittis in the evening. I can desire no alteration here; on the contrary, I am sorry to learn there are many members of a town congregation who, in these days of music, sacred and profane, would stint the employment of it in the praise of God, in the manner which, under these circumstances, this complaint intimates. For the same reason, I learn with regret that the chaunting of Te Deum has been altogether discontinued.

"If I were to give an opinion as to the "Voluntaries," it would be that music, so applied in the House of God, is inappropriate until confession has been made, the repentant and faithful, encouraged by the declaration that God pardons those who are truly penitet and believing, until prayer has been offered, and power to praise acceptably implored in the words, "O Lord open Thou our lips," &c., until then, no music should be heard, and those who arrive before the service commences, with the reading of the sentences (as all ought to do), (and this is most important; an abrupt and unprepared worshipping of God is but too likely to be a taking of His Name in vain), may, including the organist, employ their time better in collecting their thoughts, and meditating on the solemn acts they are about to be engaged in, than in playing, or beguiling their time in listening vacantly to, the organ. I see no objection to the Voluntary between the prayers and the Communion Service, provided always it be not long, but just sufficient to mark the commencement of that privileged service, which ought on Sundays and Festivals always to go on to the actual celebration of the Holy Eucharist. And this enables me to revert to the question of the Prayer for the Church Militant.

"You doubtless know that, in King Edward the Sixth's First Service Book, words were in that prayer which implied that all the congregation were about to offer themselves to partake of the Lord's Supper then to be celebrated. (This was drawn up and enjoined in 1549.) In his second Service Book, enjoined in 1552, those words were left out, and the prayer, differing in two points only from the form in which we now have it—(viz., we have now the mention of oblations—*i. e.*, doubtless the bread and wine offered for the purposes of the Holy supper, and any other offering which may be presented for God's Service: and the Thanksgiving for those who have departed in God's faith and fear, neither of which are found in the prayer in King Edward's Second Book) was ordered, together with one of the Collects placed at the end, to be the conclusion of the service. The fact is, Christians were beginning to see less and less the duty of complying with Christ's command so to remember Him, and with the Apostle's intimation that thereby we show forth His death until he come; but the precept to carry on the Service as far as possible, including this prayer, which especially recognises the union of all in Christ, and with each other in Him, was intended to ensure to the people the utmost extent of instruction and privilege their own lukewarmness would allow. It is a beautiful prayer, and I always rejoice when I find the fidelity and intelligence of a Pastor have succeeded in restoring the use of it to his congregation.

"2ndly—to advert, in connexion with the above considerations, to the 4th subject of complaint,—viz., the omission of the Blessing (to the non-communicants) on Sacrament Sundays.

"Now, 1st,—The minister has no order, no commission from the Church to bless in the manner meant those who, from whatever cause, turn their backs on Christ's Board there spread to entertain them. Do they themselves think Christ blesses them in their departing from Him, ready to receive and feed them with spiritual food—yea, with the spiritual partaking in the communion of His own body and blood then prepared for them? Is it not faithfulness on the part of the Church that, by the silence in respect of blessing in which she allows the non-communicants to depart, she reminds them of the duty of frequent communion, and of being constantly prepared? I can give no direction for alteration here. If you and Mr. Boggis see fit to substitute 'The Grace of our Lord,' &c., I will not object or notice it; that is all I can say.

"The 5th head is so vague that, in the absence of all specification of particulars, I can only say, in terms equally general, I certainly disapprove not only of frequent, but of any changes. If there never had been any change from the rules laid down in the Prayer Book itself, we might have hoped, at this moment, to have enjoyed one beautiful uniform service throughout the land; and to have been much nearer peace among ourselves than unhappily we now are; and in as far as the matters complained of are, and now for some years have been, according to the rule at St. Michael's, the objection to change is among the reasons why they should not change again, but continue as they are.

"6th. I am deeply concerned that the fact of there being daily service, morning and afternoon, throughout the year, at St. Michael's, is also made a ground of complaint. I grieve over the fact of such a complaint being made, and I heartily pray God to open the hearts and minds of those who have made it, to the real character of their act. What! Popish to worship God daily in the congregation! Is it not Protestant too? Is it not devout? Is it no Christian? Into what pit-falls does indiscriminating zeal seem likely to hurry some men? Are Protestants to be debarred from worshipping God daily in their own assemblies of the Saints, because Romanists do it in their erroneous, superstitious manner?

"I have thus gone through the several complaints. You are welcome to make what use you like of this letter. I certainly wish the complainants to see it. Commending you and them to the God of all Grace, and hope in Christ Jesus our Lord.

"I remain your faithful Brother,
"A. T. CICESTR.

"Rev. F. FEED."—*English Churchman*

Mr. Beecher and the Church Ritual.

A friend has called our attention to the accompanying extract from the letter of the Rev. H. Ward Beecher, a distinguished Congregationalist minister of this country, which we are pleased to publish in our columns, as an unexpected testimony to the solemnity and beauty of the Church service, *rightly* performed. We are also glad to have an opportunity of inserting the editorial remarks of the *Southern Churchman*, because the writer seems to be reconciled to *the singing of the prayers and responses* at which some of his fraternity are terribly alarmed. Perhaps by and by he may read without emotion of *preaching in the Surplice*, if Mr. Beecher or some other candid Dissenter should approve of it. We have known a congregation newly formed and for the most part ignorant of Church usages, to remonstrate earnestly against the change from the surplice to the gown, and ask, "why the minister could not use one dress all through, and not keep them waiting while he put on that black thing, not half as becoming as the white one."

THE CHURCH SERVICE.—The description by the Rev. Henry Ward Beecher, of his attendance on the Church Service at Stratford on Avon, which we copy in another column, does honor to his head and his heart. He evidently gave himself up on this occasion to the influence of the service and received into his heart the impressions which it is, in its nature, adapted to convey.

It is well worth while to notice particularly the character of these impressions upon a candid mind, not disposed, from any favorable prepossessions, to exaggerate the benefits of the Liturgy. It will, doubtless, be said that the writer was excited by the associations of the place in which he worshipped, that this excitement prepared him to be pleased and disposed him to be enthusiastic. To test, however, the legitimate influences of the Liturgy, let us look what direction it gave and what tone it imparted to this excitement. Whatever in it might have been earthly and impure, could find no fuel to sustain it, in the scriptural and awe-inspiring language of the Liturgy. And with feelings necessarily chastened and subdued whither is he led? To fix all his concentrated thoughts upon the inspired Psalms of David, so as to understand and feel them as he never felt them before, so as to excite in his breast emotions to which the language of the Psalms only could give expression. But it is when he feels the tendency of the whole service towards CHRIST, the Redeemer, as the common centre of its devotions, that he becomes fitted to do it justice. "Oh, when in the prayers breathed forth in strains of sweet, simple, solemn music, the love of Christ was recognized, how I longed to give utterance to what that love seemed to me. There was a moment in which the heavens seemed opened to me, and I saw the glory of God."

Feelings so highly wrought, cannot of course be common. But if every worshipper who uses the Church Service, does not find it a most effectual and animating medium for sending up his prayers into "the ears of the Lord God of Sabbaoth," he must charge it to his own want of spirituality and faith. It is to our own hearts we must look for the fault, if the Service does not at all times lead us further from earth and nearer to heaven.

(From the Calendar.)

EFFECT OF THE CHURCH SERVICE ON A PURITAN.

In the last number of the *Independent*, appeared a letter, the signature of which indicates that it is from the pen of Henry Ward Beecher, a well known Puritan Minister in Brooklyn. The tone of it shows that a wonderful change has passed over the Puritan mind in the lapse of two centuries. Not that all Puritans could feel so. Few men of any sort could either feel or express themselves as Mr. Beecher has done. But, generally, the old anti-Ritual feeling of the Puritans is greatly softened. We could mention many proofs of this, but instead thereof, we give the following extract from Mr. B. It is to be noted that the English Service which so enraptured the Puritan has (as appears from his description) a degree of ritual pomp and splendor which can hardly be found in any of the Episcopal Churches of this country. The Church referred to is that of Stratford on Avon.

"As I approached the church, the churchyard was to be passed, and an avenue of lime trees meeting overhead, formed a beautiful way, and my soul exulted to go up thus to the house of God. The interior was stately and beautiful—it was *to me*, and I am not describing anything to you as *it* was, but am describing myself while in the presence of scenes with which you are familiar. As I sat down in a pew close by the

reading desk and pulpit I looked along to the chancel, which stretched some fifty or sixty feet back of the pulpit and desk, and saw upon the wall, the well known bust of Shakspeare, and I knew that beneath the payment under that, his dust reposed.

"In a few minutes, a little fat man with a red collar and red cuffs, advanced from a side room behind the pulpit, and led the way for the Rector, a man of about fifty—bald, except on the sides of his head, which were covered with white hair. I had been anxious lest some Cowper's ministerial fop should officiate, and the sight of this aged man was good. The form of his face and head indicated firmness, but they were suffused with an expression of benevolence. He ascended the reading-desk, and the services began. You know my mother was, until her marriage, in the communion of the Episcopal Church; this thought hardly left me, while I sat, grateful for the privilege of worshipping God through a service that had expressed so often her devotions. I cannot tell you how much I was affected. I had never had such a trance of worship, and I shall never have such another view until I gain the gate.

"I am so ignorant of the church service, that I cannot tell the various parts by their right names—but the portions which most affected me, were the prayers and responses which the choir sang. I had never heard any part of a supplication—a direct prayer sung by a choir, and it seemed as though I heard not with my ear, but with my soul, I was dissolved—my whole being seemed to me like an incense wafted gratefully toward God. The Divine presence rose before me in wondrous majesty, but of ineffable gentleness and goodness, and I could not stay away from more familiar approach, but seemed irresistibly, yet gently, drawn toward God. My soul, then thou did'st magnify the Lord, and rejoice in the God of thy salvation. And then came to my mind the many exultations of the Psalms of David, and never before were the expressions and figures so noble and so necessary to express what I felt. I had risen, it seemed to me, so high, that I was where David was when his soul conceived the things which he wrote. Throughout the service, and it was an hour and a quarter long, whenever an "Amen" occurred it was given by the choir, accompanied by the organ and the congregation. Oh, that swell and solemn cadence rings in my ear yet. Not once, not a single time did it occur in that service from beginning to end, without bringing tears from my eyes. I stood like a shrub in a spring morning—every leaf covered with dew, and every breeze shook down some drops. I trembled so much at times, that I was obliged to sit down. Oh, when in the prayers breathed forth in strains of sweet, simple, solemn music, the love of Christ was recognized, how I longed then to give utterance to what that love seemed to me. There was a moment in which the heavens seemed opened to me, and I saw the glory of God! All the earth seemed to me a storehouse of images, made to set forth the Redeemer, and I could scarcely keep still from crying out. I never knew, I never dreamed before of what heart there was in the word *amen*. Every time it swelled forth and died away solemnly, not my lips, not my mind, but my whole being said—Saviour, so let it be.

"The sermon was preparatory to the communion, which I then first learned was to be celebrated. It was plain and good; and although the rector had done many things in a way that led me to suppose that he sympathized with over much ceremony, yet in his sermon he seemed evangelical, and gave a right view of the Lord's Supper. For the first time in my life, I went forward to commune in an Episcopal Church. Without any intent of my own, but because from my seat it was nearest, I knelt down at the altar with the dust of Shakspeare beneath my feet. I thought of ten thousand things without the least disturbance. It seemed as if I stood upon a place so high, that, like one looking over a wide valley, all objects conspired to make but one view. I thought too, of the General Assembly and Church of the First Born, of my mother and brother and children in heaven, of my living family on earth, of you, of the whole church entrusted to my hands;—they afar off—I upon the banks of the Avon."

Communications.

For the Churchman.

Mysteries of God.—NO. IV.

REGENERATION.

Well did "the Shakspeare of Divinity" say: "We may see by the eye of Reason, through the telescope of Faith, that is, Revelation, what without this telescope we could never have known to exist. But as one that shuts the eye hard, and with violence curls the eye lid, forces a fantastic fire from the crystalline humor, and espies a light that never shines, and sees thousands of little fires that never burn; so is he that blinds the eye of reason, and pretends to see by an eye of Faith. He makes little images of notions, and some atoms dance before him; but he is not guided by the light, nor instructed by the proposition, but sees like a man in his sleep. In no case can true reason and a right faith oppose each other."

The Revelation of which he speaks, is confessedly paramount in its authority with all Protestants, and therefore it is not a little singular that many, professing the highest regard for it should appeal to their own experiences—to their inward consciousness, or the little images of notions and atoms that dance before them, to set its doctrine aside.

Having adduced already the insufficiency of Reason, without the "telescope of Revelation," to clutch those mysteries which involve seeming absurdities, we might now show how vain—how worse than vain, would be a trust in mere consciousness, while we examine our estate towards God, to learn whether we be his children or no. But reserving this subject for a future article, we would now approach with the deepest reverence, and becoming awe, that only lamp which can guide us where all human experiences fail. We come to the Word of God to enquire how that precious gift may be obtained, without which "no man can see the kingdom of Heaven.

Nicodemus, being convinced that Jesus was a teacher "come from God,"—convinced doubtless by those astonishing miracles which had drawn the eyes of all men upon Him, would learn more fully the way of salvation and comes by night to inquire. At once he is startled by the declaration "except a man be born again he cannot see the kingdom of God." Knowing from our Saviour's former sermons, perhaps, or from the teaching of His disciples, that He Himself professed to have lived before Abraham, and nevertheless had been born of the Virgin mother—knowing also that all men had been commanded to follow Christ, and that moreover they should suffer in some sense whatever He should suffer—as for instance, Baptism, Fasting, Death, Resurrection, Ascension into Heaven, He seemed to cast in His mind whether they should also enter the womb as He had done, notwithstanding His previous existence; and hence the very natural question, "How can a man be born when he is old, can he enter the second time into his mother's womb?

This hypothesis of Nicodemus' secret thoughts as prompting the question before us, is strengthened by a critical examination of the word ἄνωθεν meaning not (as our translation has it) *again* but *from above*. In this we are supported by all antiquity, one single Father (Nonnus) excepted, and by its occurrence elsewhere in Scripture.*

* It occurs in St. Matt. xxvii, 51, St. Mark, xv, 38, "woven *from above*" St. John, v, 31. "He who cometh *from above*" xix, 11, "given thee *from above*" St. James i. 17. Is *from above* coming down, the Father, iii. xv "coming down *from above*" St. Luke i. 3 Acts, xxvi. 5 Gal. iv. 19, 9. In the lxx. it occurs 17 times, always *from above* and "above."

It is also strengthened by St. Augustine on John i. 13-14. "So when he said born again, lest we should marvel and shrink from favor so great that it should seem incredible to us that men are born of God; as if to reassure them. He adds, and the "Word was made flesh." Why then marvellest thou that men are born of God? Hearken, that God himself was born of man."

Without doing violence then, to any acknowledged laws of evidence, we may assume that Nicodemus said in his heart, I can conceive that it is at least possible for Thee (a spirit) to have been born from above. I can understood how, in the Providence, and by the power of God, an infant might enter the womb, renew its connection with those mysterious channels of Nature, through which its soul was first communicated, that thus it might receive a new nature—a soul more refined and glorious, and be born, in some sense, *from above*. But can a *man*, "when he is old, can he enter the second time into his mother's womb, and be born." See his perplexity. It was not so much that one should receive a new principle of life—that the "old man" must needs be penetrated and pervaded by something altogether foreign and heavenly, but the manner in which the great thing should be effected,—this was his difficulty, and our Blessed Saviour seeing it instantly, replies, "Verily, verily, I say unto thee, except a man be born of *water* and the *Spirit*, he cannot see the kingdom of God."*

Now let us ask ourselves what an ordinary teacher would probably have done under these circumstances. Would he have thrown a difficulty, a stumbling-block upon the path of the inquiring mind, instead of explaining? Such, surely, is not the usual plan of instructors when they would enlighten the ignorant. But in the case we are considering, any inaccuracy of teaching would be hurtful not only to the inquirer, but to all our blessed Saviour's disciples who should "come after him," The faithful, the docile, the humble, whose eyes should be lifted imploringly to Him, through all time. These are the persons whom his answer would be most likely to mislead.

Methinks I see that dignified, yet earnest teacher, calm but awful in his Majesty, standing not before the poor wretch who stole to Him by night—not in the little city of Jerusalem, where "sleep had fallen upon man"—not in Palestine, not in the Roman empire, nor in the then fallen world. I see him standing among *men*—all that have been born of women—accursed men of an accursed world—a world hardened with superstition, ignorance and crime. He their teacher is "come from God," and He says to this world, "*Verily, verily*, except a man be born of water and the spirit, he cannot see the kingdom of God" All men may turn their eyes upon each other in astonishment; the blasphemous may rail—the timid may stand apart—all may doubt, no matter: unerring Wisdom hath spoken.—Unbounded Power is ready to perform. And who among the mighty throng of men, shall devise some better plan. What adventurous leader shall seize an unhallowed censer and say, "Ye take too much upon you, ye sons of *Heaven*, your doctrine is absurd." Who shall say to Jesus, "depart from us;" we differ in views of expediency; judging according to sense and according to the dictates of transcendental and sublime reason, the thing is impossible? We shall, in truth, be born again, but not as you would have it—nor of your bride the Church. We will be born of prayer, earnest, agonizing prayer before God; we will be born of the Spirit, by calling Him from Heaven, to convict, convert, and sanctify our souls; we will not be born of water and the Spirit linked together by God.

O, blasphemy, more hideous in one calling himself *Christian*, than in the open-mouthed, red-tongued infidelity of the world Rather let me be a child—a *little* child—and believe.

J. W. R.

To be continued.

* John recording the Redeemer's own words, enunciates the fact itself, to the full extent to which it is enunciable for the human mind, simply, and without any metaphor by identifying it, in kind, by an act of hourly occurrence; expressing it, I say, by a familiar fact, the same in kind with that intended, though of a far lower dignity; by a fact of every man's experience, known to all, yet not better understood than the fact described by it. In the Redeemed it is a regeneration, a birth, a spiritual seed impregnated and evolved, the germinal spirit of a higher life, that is, a life the actuality of which is not dependent on the material body, or limited by the circumstances and processes indispensable to its organization and subsistence.—*Coleridge*.

"More than this, the *mode*, the *possibility*—(says the same author of another mystery) we are not *competent* to *know*. It is a mystery by the necessity of the subject—a mystery, which at all events it will be time enough for us to seek and to understand, when we understand the mystery of our natural life, and its conjunction with mind and will, and personal identity.

Presbyterian Clergyman Looking for the Church.

Entered, according to Act of Congress, in the year 1850, by John W. Mitchell [Treasurer of the General Protestant Episcopal Sunday School Union], in the office of the Clerk of the United States District Court, for the Southern District of New York.

CHAPTER XXIV.

Practical Teachings.—Continued.

Calvinism, in my observation of its influences, generates, moreover, an exaggerated and morbid conception of every thing in true Christian experience; I need not go over the ground—dreams—voices—impressions that one is forgiven—lights—sensations—passionate and self-consuming bursts of feeling—opening to certain passages of Scripture—a constant effort at the marvellous—coincidences—a lifetime of laborious, parental, and pastoral teaching, ungratefully despised as having accomplished nothing, until by some accidental casting of the eye upon a passage of the Bible, or some sermon of some passer-by, or some picked-up, half-torn leaf of a tract, the mighty office of "regeneration" was performed—men willing to be damned, if it be but God's glory, before they can be saved—the prayers and charities of baptized but "ungenerated" men an abomination to God—and a thousand like things continually resulting from Sectarian teaching, and contrasting amazingly with the calm and solemn faith and hope of the ancient and true religion.

The sectarian pulpit partakes strangely of these exaggerations. I will specify but one. It is one on which the utmost prudence and caution and wisdom are still insufficient for the teacher who, in the last awful hour would say, "I am free from the blood of all men." What impressions do a thousand congregations get from sectarian teaching of the dying hour? I do not hesitate to say; one utterly at variance with the facts. The Christian, calm, collected, happy, triumphant, when he comes to die! The sinner anxious, agitated, terrified, and in despair! It is not true. Else the Book is not true in which it is written of the wicked, "There are no bands in their death; they are not in trouble as other men." A very extensive observation convinces me that good men are often more anxious than the wicked when sick unto Death, and that the wicked who have never reflected on the awful nature of a true preparation for heaven, who have never proven the bitterness of conscious sin, whose "conscience is seared as with a hot iron," are the first and easiest to receive consolation at Death, and suffer a far less, and a far less lasting concern for the result. I have often made inquiries on this subject among medical men in the habit of observing such phenomena, and their observations have invariably corroborated my own. Nay, I have been admitted by them into the secret, in part, of the phenomenon which has too much surprised us, of that deplorable scepticism into which so many of the medical profession in this and the last age have fallen. The Calvinistic *pulpit* has made a *false issue* with the *profession*. Gentlemen see that these death-bed stories are *in general* not true, and that the "bad" man meets his fate often with the apathy and calmness of the "good," or, if alarmed at all, can be as easily and as soon reduced to the same condition of "resignation" or "peace," by the momentary, spasmodic action and reaction, in which, *as medical men*, they cannot be deceived. And as religion is held to be only a bright transition from cloud to sunshine in *feeling*, they compare the phenomena of the death-bed with those of a revival or a camp-meeting, and reduce the mighty paroxysm which "*preaching*" seeks to produce to the same precise category with the effects of disease and a certain condition of the nervous nature. As to the rest, they see thousands dying daily without concern or fear who have neglected religion all through life, and, seeing the pulpit contradicted continually by the facts, they become sceptics themselves and die in the apathy in which they have lived! One of the most saintly, heavenly men I ever knew, a Presbyterian missionary, falling in his youth in the service of God, said when he came to die,—"Brother, it is an awful thing to die! unspeakably awful to appear before God! the best preparation falls unutterably short!" And David could not understand the mystery of the prosperity of the wicked until he went into the sanctuary (Ps. LXXIII. 4, 16). And St. Paul tells us of good men "who through fear of Death are all their life-time subject to bondage." But if religion is reduced to a desultory act of casting one's self on Christ, and a consequent *feeling* of composure or peace, we must expect that misbelief will continue to blind, and procrastination to destroy the multitude. No, we must cease this lullaby with which we have put the world asleep! We must let men know that preparation for *heaven* is a task for which the longest life is short! And as they understand that gold does not drop on them from the clouds; that crowns do not grow for them upon the trees; that there is no such thing as acquisition without toil; so we must *tell them what that awful preparation is*, that is to fit men, *body* and *soul*, for HEAVEN.

I will speak now of but one thing more—I may almost be anticipated—the austerity of the Calvinistic system. Calvinism, like Popery, has its lax principles for the accommodation of the multitude who in "two hours" under the one system and in less than two moments under the other, can be easily prepared for death, although the Papist will not add (as the Calvinist does) for judgment and heaven; while, also, on the other hand, the system has its anathemas and pains and rigours for others disposed to be austere. In this aspect of it, Calvinism wants the meekness, the gentleness, the affectionateness, of the Master. O I have felt its cold repulses and its perverted terrors, and its terrible tormentings, till endurance has been well nigh exhausted. I have felt the wheel—the rack—the torture! When I was a little child it spoke to me and said,—Perhaps you are not one of the elect! Perhaps Christ did not die for *you!* The influences you feel are perhaps the "common," not the "*regenerating*" influences of the Spirit! Your prayers being done in impenitence are "an abomination to the Lord!" You have no power! If you have power, you have not the will! You must "feel" thus and thus, or you cannot be saved! You can do nothing to save yourself!

"You can, and you can't!
"You will, and you won't!
"You shall, and you shan't!
"You'll be *lost* if you do! You'll be *lost* if you don't!"

O, I have felt my bones cry out under the torture! While yet a boy, I met with other boys, in "prayer-meetings," to reach the solution of our terrors. Those boys, so far as I can trace their histories, all lived except one, to despise the cheat and to doubt the realities of all religion;—one has lived, not to despise, but to mourn—and find in the glories of the ancient faith the magnificent image and superscription of its Author. In a small company of seven at sea not long ago, the subject of sectarian revival being introduced, I found that four of that little number had been subjected in boyhood to the fearful process, and three of the four were now on the subject of religion, like our bark, entirely at sea. I meet the like phenomena frequently;—is *this* the "regeneration" that we hear of? And I have now in my memory, as I have daily in my prayers, a dear one in this mortal life—*how* dear I cannot tell—dear *as a brother*. In boyhood and youth he was tossed up and down on the waves of revivalism; he is now laboring to beat back the billows of universal skepticism! Although he has glimpses recently of the Catholic religion flashing gorgeously upon his understanding, yet *the habit* of skepticism generated by his old experiences ever and anon suggests the thought that perhaps after all Christianity may have been an effort of the natural mind never made before, and not again to be repeated. Then comes the conviction, it ought to be true; it is too good to be false. His habits are all devout—he trains his little ones in the ancient faith—not many beside himself have suspected the terrors of his troubled mind. He is delightfully devout—so devout that in the darkest hour, when he can say no more, he prays, "O God, if thou art God, scatter the darkness and let there be light within me!" Beyond this point, the harmonies of the ancient faith are the daily admiration of his soul; but Calvinism, with its iron rod, has dashed the harmonies of his pure mind—the purest I have ever known on earth. Calvinism and revivalism he encountered in early youth, and horrid Atheism brooded darkly over his mind for years, until the genial influence of a better faith began to dawn into it again, which, I feel assured, will, by God's mercy, shine in him more and more unto the perfect day. My personal acquaintance embraces numbers of individuals led back, by a like experience, to the ancient and happy fold; while the pall of skepticism yet hangs over communities in our own land and empires abroad, where Calvinism has run its course, as we have already shown. O God, beat back the waves of such a system from thine ancient Church! O Spirit of God, lift up against the flood when it cometh in, Thy glorious standard.

But again, like Popery, this system has its compromises. It offers an easy escape from the true and useful austerities of the Christian life. Instead of living severely, it too often teaches only to believe severely—instead of writing bitter things against ourselves, to believe hard things concerning God—instead of austerity of self-discipline, the austery of doctrine. Instead of harshness against failings of the tongue, the temper, and the flesh, it is too often satisfied with harshness of judgment on others. Instead of ascribing the straightness of the gate and way to life, to its proper cause in our lusts and passions, it would often make it the result of the arbitrary purposes of God. Instead of teaching that "few find it" because few seek it, as they should, it teaches often that few find it, because God hides it save from His elect! Thus through the whole circle of truth, it is with its multiform anathemas, a vast gigantic system frowning and scowling sullenly upon the sons of men. When will the cloud pass over which has kept earth wet with men's tears, and the Catholic religion belt its dark bosom with the ancient mercies of God? We have an illustration of our general position in the memoirs of Franklin, as written by himself; where we may see a gigantic mind wrestling awhile between Calvinism and infidelity, and seeking in the latter a refuge from the harshness of the former! He tells us of the severity of the dogmatic training to which he was subjected when a boy; in his riper years he listened with hope to a popular divine announcing for his text, "Whatsoever things are *true*, whatsoever things are *honest*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*, whatsoever things are *of good report*, if there be any *virtue*, if there be any *praise*, think on these things," that the expectations of the philosopher are woefully blighted, when even this magnificent passage is made to cover seriatim, the coldest and hardest "points" of the Calvinistic creed. The result is known, Franklin was disgusted; the philosopher became *an infidel*, and ascribes his infidelity to peculiar paternal training, and the popular ministerial preaching. Over such a calamity, although but the type of millions like itself, the mountains and hills might justly take up their lamentations. Yet men persist in the barren dogma, a dogma worn out in the fields where once it flourished and now sought to be introduced into the virgin soil of the Church itself!

I speak only of the *genius* and the *natural* results of the system. Calvin, it is said,* preached nineteen hundred sermons, of which the texts are all recorded, and (with one doubtful exception) not one of them out of the Gospels! Luther went so far as to declare that "the *Gospel* is not in the Gospels!" But the ancient Church has had from the beginning, has now, and ever shall have, her "Gospel for the day."

[End of Chapter XXIV.]

ONE OF THREE HUNDRED.

To be continued.

* Doctor James Augustine Smith of the Medical Faculty of New York, has stated the fact, and I am not aware that it has been, or can be, contradicted.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 22, 1851.

NOTICE.

The 21st volume commenced on the 1st March instant. Subscribers in arrear are requested to transmit their subscriptions without delay, especially those whose bills have been received.

New York, March 15, 1851,

Relapses into Sin.

"The last state of that man is worse than the first" says our Blessed Lord, in the Gospel for the 3rd Sunday in Lent. Without proceeding to determine exegetically the exact scope and bearing of the narrative of the "unclean spirit," we may at least allow that it admits of application as a solemn warning to those who, having been, in virtue of the Gospel covenant, cleansed from their sins by repentance and faith, subsequently relapse into the same sins. They will find that "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

Yet these fearful words make no suitable impression upon a very large number of those who profess the Christian name, and who have been "saved by the laver of regeneration and renewing of the Holy Ghost." They speak of "repentance," of "remission of sins," of "God's grace and favor," as though they were household words and merely things of course. The deeply sorrowing, heart-rending contrition of St. Peter, is regarded as an extraordinary exhibition and sentiment of compunction for an extraordinary act of wickedness — the denial of his Lord; but is not regarded as a warning against that sin, and an example of imitation for Christians at the present day. "He denied his Lord," but they speak and act as though they thought such a crime impossible by them. And yet it is involved in the inconsistency between profession and practice so often evidenced; in that fear of the world, which leads men into the grossest neglect of duty and the most slavish compliance with its usages and maxims, for fear of singularity. The singularity consists in this, that if a man would be a faithful and obedient follower of his Lord, he must act in many respects on principles and in ways very different from his neighbors. If he refuses to fulfil this duty, he in his degree denies his Saviour before men.

The diligent attention to the duty of self-examination will disclose instances enough where this sinful temper and conduct have been exhibited; and the penitent should not only feel remorse for the past, but display amendment for the future. Many however, think, or appear to fancy, that the confession of sin is all that is required of them, and this confession is perfunctorily and mechanically performed. They are sinners, they say openly, in thought, word, and deed; and they add privately, so are our neighbors. They ask for Divine grace and guidance to keep them in the right way, and they think that these will infallibly conduct them aright if they are given without exertion on their part; and if they are not given, they say they cannot help it. They commit perhaps the next week, or day, or hour, the very same transgression which they had previously acknowledged, and for which they had craved the forgiveness of God; and if conscience is pained, they give as an excuse that Sovereign panacea—the "infirmity of human nature." It is always at hand for every violation of God's law, every yielding to temptation, every neglect of the ordinances of Christ. They acknowledge they are unprofitable servants, when they have done all that their Saviour has commanded; and that they may be really unprofitable they do little or nothing.

This is a mock humility which makes light of the gifts of God, and does despite to the Spirit of Grace. The power to serve and obey God acceptably, is imparted to every baptized Christian, and if he fails to improve and show forth that power, he does so by his own wilful negligence, disobedience, and wickedness. Why is it that he is enslaved to his sensual passions, degrading lusts and vicious practices, but that "the unclean spirit," once expelled, has found his ancient mansion unoccupied, and has invited others of his evil race to enter in and take up their abode. Men of this character abandon themselves to the delusive suggestions and deceitful temptings of the arch-enemy of God, and of his satellites, and then complain, if reasoned with, that they have not been made the children of grace, and can therefore do nothing They allege that they have not been the recipients of His regenerating and renewing grace, because they are in a state of sin; and they must wait, they say, till it pleases Him to send His Holy Spirit to reclaim and convert them. They affirm that those whom He has chosen to eternal life, cannot perish; and if they are to be saved, they will be called and prepared in His own good time.

So fearful and ill founded are the excuses which men make for their relapses into sin, when reason and conscience, the examples of men and the Word of God, testify against them. This prevalent and erroneous notion is one which may be seriously considered at this holy time. For why does the Church teach us to lament and bewail our sins, if they are the results merely of *infirmity?* Why does she teach us to pray for new and contrite hearts, if the prayer is fruitless and inefficacious? Why does she tell us in various places, of the great privileges and benefits of which in baptism we have been made partakers, if it be not that we may both believe faithfully and act vigorously on that belief. The gift then bestowed is real and inconceivably great; but it is not irreversibly but *conditionally* bestowed. To cultivate and improve it, to make it effectual for salvation, to obtain through it "the inheritance of the saints in light," is our duty, our privilege, our blessing. Wilful disobedience excludes from its benefits; cold neglect and callous indifference increase the transgression and enhance the penalty. It costs the sinner much labor and sorrow to retrace his steps and to regain the height from which he has fallen; but continued inactivity and further indulgence in his besetting sins, render escape every day more and more difficult and finally will make it impossible. True repentance, therefore, will not exhibit simply ardent emotions or excited feelings, but a hatred and renunciation of past sin, and a sedulous and watchful care against its future commission.

THE OREGON MISSION.—We rejoice that at length this important enterprise has been seriously undertaken by the agents of the Church—its Domestic Missionary Committee. The territory has been in the undisputed possession of the United States some six years, and the ground ought to have been occupied long since. The reverend gentleman who has been appointed its first missionary unites much experience and zeal, which have been abundantly manifested in the various missionary duties he has already undertaken; and we cordially wish him God speed in the laborious and extensive field of duty he has now chosen. We have published on our first page the remainder of the sermon commenced last week, and we doubt not that though the extract is somewhat long it will be read with interest. Apart from the ordinary topics of a missionary discourse, which are well treated by the author, the duty of examining the different portions of the field, the need of *laborers* as well as *means*, the benefits conferred upon civilization and good order by the promulgation of the Gospel, and other points—we think it peculiarly seasonable as bringing before the mental vision of the reader the actual state of the Church in the western regions but *twenty* years ago. We find a Bishop from one of the remotest Eastern Dioceses travelling some *six thousand* miles to visit, at distant intervals, a pastor and congregation, and collecting here and there in other places a few scattered sheep in the wilderness to worship God once more in the solemn services of his Church, and hear the Word of Life and partake of the Sacraments of Salvation from His authorized ambassadors. We find in an abstract of Swords' Almanac, contained in the Christian Journal, for 1830, that the following was the number of clergy at that time in the Valley of the Mississippi: Louisiana 3, Mississippi 4, Alabama 2, Kentucky 5, Tennessee 3, Missouri territory 3, Michigan territory 5—Total 25. Let us compare the prospect then with that which is now presented. There was not a single Bishop at that time in the States that have been mentioned; we have them now in Michigan, Indiana, Illinois, Missouri, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, and the Missionary Bishops of the North-West and South-West—in all 11—or nearly one-half the number of all the clergy in that vast region in 1830.

Let us now see how the whole number of clergy in this quarter has increased. We find it given, as follows, in Swords' Almanac, for the present year; Michigan 33, *Indiana* 17, *Illinois* 32, Missouri 15, Kentucky 31, Tennessee 18, Alabama 24, Mississippi 19, Louisiana 25, making in the States above mentioned, 214. In the Dioceses italicised there were no clergymen at all in 1830. Besides these we have in *Wisconsin* 24, in *Iowa* 5, in *Minnesota* 5, in *Arkansas* 3, *Indian territory* 1, and *Texas* 6, making 45 additional—259 in all. The aggregate number of clergy in 1830 was 534, it is now 1588, *i. e.* about *three* times the former number; while the number in the Western portion of the United States above described has increased from 25 to 259, or more than *ten times* the number in the past 20 years. Taking into view, however, the vast increase of the population in the same period, and the numerous points still unoccupied, we may suppress all feelings of pride and exultation; and, while we thank the Great Head of the Church, that he has graciously favored, and mightily prospered us, take also shame to ourselves that so little has been effected by the Church in comparison with her numbers and resources.

An increased obligation has been laid upon her members since the time the sermon was delivered. Then there existed a *Society*, apart from the Church, though under its direction and control, in which membership was obtained by a certain fixed payment, and it was considered optional with Churchmen whether to pay this or not. But since then the broad principle has been adopted that the CHURCH is the *Missionary Society* ordained by Christ, and that its *members*—those who have been admitted into it by Holy Baptism, are thereby bound in their several spheres of duty and action to do what in them lies for the extension of Christ's Kingdom, and the breaking down the influence of sin, Satan, and death. No longer is a pecuniary qualification prescribed, but the appeal is made to the glowing heart and the enlightened conscience. Did these exist in the degree which the Church expects and her mighty King requires, she need no longer complain of baffled schemes, and starving missionaries and souls deserted and perishing for the want of God's Word and Sacraments. The bounty of her members would not flow in uncertain and scanty streams; nor would their action be spasmodic and irregular so as to render it difficult for her agents to make plans or arrange their payments for the future.

It is to be fervently hoped, not only that this mission will be adequately sustained by the liberal contributions of the faithful, but that an adequate number of clergymen will be readily found to undertake the duty of extending the doctrine and worship of the Church in that extensive and promising territory. It is propable that, as in the neighboring state of California, self-supporting parishes will speedily arise, and as has been the case with many of the most flourishing congregations of the Western States more than re-pay the missionary committee for the aid and care bestowed in the commencement and earlier parts of their existence. Adequate provision should also be made for prompt and effective Episcopal visitation.

We are informed that a missionary meeting is to be held in St. Bartholomew's Church, on Sunday next at 7½ P. M. The speakers expected are the Rev. Drs. Tyng, Vinton, and Wainwright. The Bishop of New Hampshire will preside, The object is to interest members of the Church in this city in the mission to Oregan. The importance of the object and the able speaking promised, will, we trust, insure a full attendance.

Foreign Intelligence.

The *Asia* arrived at this port on Thursday night, the 13th instant. She brings a week's later news.

The anniversary of the French Revolution had passed quietly in Paris. Disorders had taken place in some of the towns, but had been promptly suppressed. The Legitimists and Orleanists seem rather more ready to come to an agreement. The Count de Chambord (Henry V.) has put forth a letter to M. Berryer not so extreme as the former production under his name. The present one is the reputed work of MM. Guizot, Berryer, and Duchatel.

Though Prussia and Austria are apparently at one in the German question, there seems to be some latent fire beneath the surface. The minor states oppose the admission into the confederation of all the Austrian provinces, but that power having outmaneuvred Prussia cares little for them. At the last accounts it was rumored that the proceedings at Dresden would be adjourned for some weeks to give time for private negotiations. Austria now claims determinedly it is said, the imperial crown, while Prussia prefers a return to the old confederation.

Switzerland has compelled the larger portion of the refugees to quit her territory in compliance wtth the demands of Austria and Prussia. The rest would probably be compelled to leave also, as their plots are dangerous to the peace of the continent.

M. Siccardi, the author of the law which has used so much excitement among the Papists, has resigned the office of Minister of Justice, and Public worship in Piedmont, and been made First President of the Court of Appeal.

The authorities at Rome are much pleased, it is said, with the mildness of the proposed English bill, and the discussions concerning it. They seem to expect that nothing will be done—so says the *Times* correspondent.

In Ireland, on the contrary, as might be supposed, the utmost violence continues to be manifested. Dr. M'Hale has written a furious letter to Lord John, and the titular Archbishop of Dublin, Dr. Murray, (a more moderate and loyal character) has published one, remonstrating very warmly against the new measure "as taking away the semblance of religious freedom." That furibund paper, *The Tablet*, is brimfull of wrath and resistance, and yet its Editor denounces the law as "a most absolute and ludicrous nonentity." It is very well, that the bill should be examined by these various optics, and in these different points of view, that its true nature may be thoroughly perceived, and its defects amended. It is pretty well understood that this Irish bluster and rant is all show, and intended for intimidation in the present distracted state of English politics.

No new ministry has yet been formed. Lord Stanley, the Conservative and Protectionist leader, attempted it, but could not succeed; Mr. Gladstone, the Chief of the late Peel section, declining to join with him. The former is for Protection, a duty on wheat, and the Anti-Papal Bill, while the latter is of the opposite way of thinking on all these points. Sir James Graham is against the bill, and cannot therefore agree with Lord John. The same difficulty would be experienced in forming a union with the more liberal members, even if Lord John would agree to an extension of the franchise in accordance with the late vote In the meanwhile Parliament is inactive, waiting the event with exemplary patience.

The only important measure is the rejection of the Bill for *Allowing a Marriage with a Deceased Wife's Sister*, which came up for a second reading in the House of Lords on the 24th Feb.—Lord St. Germans moved the passage, and made a speech in favor of it containing the usual hacknied common places. The Archbishop of Canterbury moved its reading a second time that day six months.—(i. e. its rejection.) He spoke very decidedly in opposition to the principle of the bill. The Bishop of Exeter seconded the motion, and made a most masterly argument from Scripture and morality. The Bishops of St. David's and of Norwich also opposed the bill on grounds of morality and expediency. Lord Campbell spoke at some length on the law of the case and declared that the people of Scotland regarded such marriages with abhorrence. The Bishops of Ossory and London also followed on the same side, as did Lord Brougham. The vote was, for the second reading 16, against it 50. The Bishops present all voted in the negative: viz. *Archbishops*, Canterbury and York. *Bishops*—London, Winchester, Ripon, Lincoln, Salisbury, Exeter, Rochester, Chichester, Oxford, Norwich, Hereford, St. David's, Peterborough, Ossory and Cork—in all 17. The defeat of this iniquitous measure is looked upon with much satisfaction by the nation generally.

Sir B. Hall, in the House of Commons, on Friday, the 22d ult., brought before that body the case of St. Andrew's Church, Marylebone, and complained of the Clergyman, the Rev. Mr. Murray, for his mode of conducting the Services. It seems there had been a correspondence between the Bishop of London and some of the parishioners more nice than wise, on the subject. Mr. A. B. Hope ably defended the Rev. gentleman, and showed that the house had nothing to do with the matter. One charge was, that Mr. Murray was in the habit of attending Roman Catholic places of worship. It was shown he had only been there three times to hear certain controversial lectures, and that Dr. Cumming, Lord John Russell's Presbyterian pet, had been there too! The question of Sir B. Hall led to an intimation that the heads of the Church would desire an alteration of the law, if their present powers were found insufficient to prevent the practices complained of.

DOWNFALL OF THE RUSSELL MINISTRY.

The *English Churchman* thus comments on this event:—

We will not conceal that we most heartily rejoice in this event—not that we regard it in a political point of view—but because we would fain recognize in it the Hand of the Divine Head of the Church, avenging the cause of "His own elect," which cry day and night unto Him against one who has wantonly and flagrantly violated his professed principles of "Religious Liberty," in order to enslave and oppress the Church—and who has fulfilled that prophecy "Whosoever shall fall on this stone shall be broken." May he have grace to learn wisdom from this event, lest the time may come when that stone shall fall upon him; for "On whomsoever it shall fall, it will grind him to powder." We care not to rehearse the Catalogue of the Church's wrongs which she has suffered at the hands of the Russell ministry—the Hereford Bishopric, the Gorham affair, the rude rejection of the Ecclesiastical Appeal Bill, the refusal to allow the Church to hold Synodical meetings, while all other religious bodies have full permission to do so, the denial of her pressing demand for more Bishops, the Letter to the Bishop of Durham—all these will recur to most of our readers, and any one of them is enough to make us rejoice that the author of such mischief to the Church is forced from the seat of power—for even though it be only temporaily, we feel hopeful that he will never again be allowed to wield his former power to his former purposes.

Whom we shall have for his successor is, comparatively, of less importance—we shall have none who will dare or even be disposed, we hope, to act so ignobly and unjustly towards the Church as he has done. On the contrary, we trust that whoever comes into office will realize and act upon this undoubted fact—that the just claims of the Church of England have been in abeyance for many years, and that no administration deserves to prosper, which does not *promptly* investigate and satisfy those claims. We ask for no favors, but simply for justice—especially we ask—1. For more Bishops—we care not what their politics are, provided they be sound in the Faith, zealous in God's service, and able and willing to maintain the Doctrine and Discipline of the Church. 2. For the Convocation of Bishops and Clergy. 3. An Ecclesiastical Appeal Bill, and Clerical Discipline Bill to be approved by Convocation. 4. That the management clauses should not be compulsory. No candid man can deny that these are legal, legitimate, constitutional and just demands, wholly unconnected with any party object, and absolutely necessary for the Church, that she may fulfil her functions amid the opposition and difficulties by which she is surrounded. Her opponents have been set free, while she not only remains as much bound as ever, but has had fresh chains laid upon her.

The consecration of the Rev. Robert Eden, Bishop (elect) of Moray and Ross, is fixed to take place on the first Sunday in Lent, in St. Paul's Chapel, in Edinburgh.—*Guardian*.

It is, we believe, probable that the Rev. Hibbert Binney will be appointed to the vacant Bishopric of Nova Scotia, as stated by the *Observer*. There is now no endowment to the See except from the funds of the Society for the Propagation of the Gospel in Foreign Parts, so that the present is a case in which of all others, we may trust Earl Grey acted up to his evidence given before a committee of the House of Commons, when he stated that, in appointing colonial Bishops, he invariably consulted the heads of the Church.—*Ibid*.

The Colonial Church Chronicle thus remarks on the meeting of the Clergy of Nova Scotia in regard to the endowment of the above See.

The government allowance of £2,000 a year terminated with the life of the late Bishop, and there is, actually, no certain provision for his successor. The *Society for the Propagation of the Gospel*, no doubt, holds in trust a certain capital to be applied to the maintenance of "Bishops in North America," but there is nothing to restrict the appropriation to any one particalar See; and as the Archbishop reminds the clergy of Nova Scotia it might be assigned, wholly or in part, to the Bishop of Newfoundland, and thus materially relieve the Society's general funds. His Grace, however, holds out a hope that the Society would contribute liberally from the funds in question, to the continuance of the See of Nova Scotia, provided that the Clergy and laity of the Diocese show themselves ready to meeet such annual grant by a liberal contribution on their part. We rejoice exceedingly that the Archbishop has taken this ground. It is surely time for the oldest of the North American Colonies to do something more than it has hitherto done for the support of its own Church. We trust that the meeting referred to, as well as the more vigorous efforts recently made

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by the Diocesan Church Society, are proof that the Churchmen of Nova Scotia are about to act upon this conviction. Meanwhile, it is satisfactory to find the Clergy and laity of a Diocese, thus regularly convened for the consideration of Church questions. We observe that the word 'Convention' is used, and the forms of conducting business seem adopted from the Church of the United States. One resolution seems to demand an observation—we give it in full:—

"That it be an instruction to the Committee of Correspondence, to mention to his Grace the Archbishop of Canterbury a feeling among Churchmen in this Diocese, that some measures be adopted for securing to them some voice in the nomination of their chief pastors, after the present vacancy shall have been filled up; and to solicit his counsel with regard to the best means of regulating generally the ecclesiastical and temporary affairs of the Church." Nothing can be more natural or reasonable than the feeling expressed in the first part of this resolution, but we must take leave to tell the Churchmen of Nova Scotia that if they wish to have the virtual appointment of their Bishop, they must provide the means for his support.

St. Nicholas, Cape de Verde.—The week before last, we brought under the notice of the public the very calamitous condition of the starving poor at this island, and we rejoice to see, by the list of contributions in our advertising columns, that an opportunity is still afforded to the benevolent of rendering them assistance. The hurricane of the 3rd of September destroyed all their crops, and nearly 400 houses of the poorer classes. Up to the beginning of January, 700 persons and upwards, out of a population of 4 500, had died from starvation and disease. A few English residents, to arrest in some measure this misery, established a soup kitchen, from which, between 200 and 300 were daily fed. It is to assist these charitable persons that the aid of the public is solicited on the present occasion.—*English Churchman.*

☞ The second page of our paper having been accidentally *pied*, just as it was ready for the press, it appears one day later than usual. Such an accident does not often occur.

Funeral of the late Rev. Dr. Ogilby.

At a meeting of the Corporation of Trinity Church in the City of New York, held on the 10th day of March, A.D., 1851:

Resolved, That the members of this Vestry have heard with sorrow, of the loss the Church has sustained, by the decease in a foreign land, of the Rev. John David Ogilby, D.D., St. Mark's Church in the Bowery, Professor of Ecclesiastical History; who, not having yet attained to the prime of life in years, has been some time distinguished as a pious, learned, able, and industrious Scholar and Divine. And being informed that it is intended, upon the arrival of his remains in this city, that the funeral service shall be in Trinity Church, and that the Bishop of New Jersey will preach upon the occasion, it is further *resolved*, that in grateful recollection of his former valuable and acceptable services in the Parish, and as a mark of respect to his memory, this Vestry will assemble and attend thereat in a body.

Extract from the Minutes.

WM. E. DUNSCOMB,
Clerk of the Vestry.

We have just learned that the vessel has arrived, bringing the remains of our beloved departed brother, and that the funeral will take place next week at Trinity Church—probably on Monday, at 3½ P.M.

Clerical Tribute to the Memory of the

Late Rev. George Wm. Fash.

At a meeting of a large number of the clergy assembled at St. Mark's Church, Williamsburgh on the mournful occasion of the funeral of the Rev. G. W. Fash, Rector of St. Paul's; the Rt. Rev Bp. Chase of New Hampshire presiding, and the Rev. James A. Williams of Orange N. J. acting as secretary—the following resolutions were offered by the Rev. Mr. Tuttle, of St. Luke's Church, New York, and passed with one heart by all present.

Whereas in the Wise Providence of Almighty God the Rev. George William Fash has been thus early removed from his useful labors in the Church militant:

Resolved, that we bow in meek submission to the inscrutable will of our Heavenly Father in this sore trial and affliction: and that in the death of this servant of the Cross, the Church has lost a clergyman whose eminent characteristics were diligence, fidelity, perseverance and purity.

Resolved, that in his faithful maintenance of the principles and doctrines of the Gospel as interpreted by the Church, he so spoke the truth in love, that none who failed to sympathize entirely in his views, were unimpressed by the clear consistency and affection with which he held and enforced them.

Resolved, that in the purity and simplicity which adorned his official and private life, society and the Church have enjoyed the most happy exhibition of ministerial demeanor and Catholic piety.

Resolved, that in the indomitable perseverance which marked his course preparatory to and since receiving holy orders—his studious application—his ripe attainments in Oriental and Church literature—his exact acquaintance with theological subjects—and his faithfulness as a parish priest in the pulpit and all parochial duties, he was a pattern to all looking forward to, and his brethren in the sacred ministry.

Resolved, that the warmest sympathies be extended to the deeply afflicted family and parish of the deceased, and our prayers be offered that the God of all mercy will grant them his richest consolation in Christ Jesus—and that this expression of our feelings and sentiments be communicated to them and published in the Church papers.

(Attest,) James A. Williams. Sec'y.
Williamsburgh L. I. March 12, 1851.

Lent Lectures in St. Paul's.—The first Lecture of this course by the Clergy of Trinity Parish, was delivered on Ash Wednesday Evening by the Rev. Dr. Wainwright. After a beautiful and appropriate introduction the preacher announced that the course of Lectures would be on the great duty of the Season—Repentance—and would be based on the first part of the Epistle for Ash Wednesday and embrace the following points. I. Its general nature and obligation: "Turn ye even to me with all your heart." II. The Scriptural Accessories. Discipline of the Church: "With fasting, and with weeping, and with mourning." III. Its intensity. Inward Contrition alone gives value to outward ceremonial: "Rend your hearts, and not your garments." IV. Encouragement in the revealed character of God: "He is gracious and merciful, &c. V. Encouragement in the developement of the plan by which he can repent without change in Himself, or infraction of his laws: "Repenteth Him of the evil." VI. Reward of penitence in the spiritual comfort, and life-giving efficacy of the Sacraments of the Church: "Who knoweth if he will—leave a blessing behind him, &c." The preacher then proceeded in the discussion of the first of the above topics which he treated with the greatest simplicity and impressiveness, bringing home to every man's conscience his need of Repentance, and the absolute necessity of his attention to the earnest summons which the Church now addresses to all her children.

The second lecture was delivered on the second topic named above, by the Rev. Mr. Parks; and his discourse was addressed to those who, although baptized members of the Church, are yet practically living a careless life, having all their baptizmal privileges obstructed by an evil heart of unbelief, and being wholly without the testimony of the Spirit, that speaketh joy and peace in the Holy Ghost:—persons who, although in the outward fold of the Church, yet had the wrath of God abiding on them He named the several reasons of this state, besides the blinding effect of sin itself upon the sinning soul. The first was, the *numbers* who are all similarly situated, and acting alike in their worldliness and neglect. If any one person were left alone in a world of returning converts, of believing, repenting, weeping penitents, his feelings would be vastly different from what they are in the midst of an unthinking crowd. But his state in the eye of God is not altered. What it would be then, it is *now*. To his own master must every man stand or fall. The second cause was the *habit of inconsideration*, which blunts the edge of the sword of the Spirit. The good seed is caught away before it has time to strike root, and that for want of the retentive faculty in the heart. Thus are men all their life-time hearing sermons, yet never profiting by them—ever hearing, yet never coming to the knowledge of the truth. The word of God profiteth them nothing, not being mixed with faith in them that hear it. The third cause was, *the pressure of business*. It was not only the "What shall we eat? What shall we drink? And wherewithal shall we be clothed?" But it was the buying and selling to *get gain*, to *grow rich*, that drew men's hearts away from Christ. They were buried alive under bales of merchandize, and immersed, body and soul, in bonds and mortgages. How should such a soul ever come to a resurrection to life! And what was the result of all this abounding wealth? What was it but to make the rich richer, and the poor poorer?

Where was the John Baptist, where the Boanerges, to arrest all these enormities in the headlong race after gold? Even the Ministers of God, if they would please, must prophesy smooth things, must say "Peace! peace! while there was no peace." In the midst of all this, he said, *their* message into the world was of Repentance, Fasting, Weeping, Mourning. These cannot profit *God*; but they are the appointed means and medicines of men's souls, which would remove the obstruction that had so long hindered the work of God in the soul. Any man could fast if he pleased, and fast until the lethargy of years was broken up. It was *disagreeable*. But they must do *violence* to their appetites. The kingdom of heaven suffereth violence, and the violent take it by force. "Fast," saidhe, "until the soul is reached through the body, and you cry at length, "Lord, help me!" "Lord, have mercy upon me!" Then your eyes will run down with water. The hard rock will be changed into a standing water, and the flint stone into springing well. The sight of the cross is what you need, and this will give it you. Then you will see the fountain opened for all sin and all uncleanness. Then you will see those blessed hands outspread from north to south, to embrace all the world. You will hear the voice "Look unto me all ye ends of the earth, and be ye saved," and "Him that cometh unto me, I will in no wise cast out."

New Publications.

The Old Red Sandstone, or New Walks in an Old Field. By Hugh Miller. Boston: Gould and Lincoln. 1851. pp. 259.

This is one of the most pleasing and instructive works on Geology that has come under our observation. The style is simple and picturesque, and the author writes with a full knowledge of what he has to say and how he is to say it. He has made this formation his study for years; commencing in the laborious occupation of quarrying, and being thus enabled to accumulate observations and prepare a vast amount of facts and materials for induction. It abounds with descriptions of the various fossils he has met with in his researches and is illustrated with several neatly executed plates. The felicity of his descriptions has drawn forth high encomiums from Dr. Buckland, the late Dr Pye Smith, and other distinguished geologists. There is also a vein of piety and modesty pervading the book in strong contrast with the rashness and scepticism of many writers on this science. The execution of the volume is very creditable to the publishers. It may be procured at Messrs. R. Carter & Bros., Broadway.

The Annual of Scientific Discovery, for 1851. Edited by David A. Wells, of the Lawrence Scientific School, Cambridge, and George Bliss, junr. Gould and Lincoln, pp. 428.

We hail with gratification the second volume of this useful and well-arranged publication. Its object is to condense in a permanent and well digested form the chief discoveries and improvements in the practical arts and sciences during the year. The present volume contains an extensive collection in *Mechanics*, and the *Useful Arts, Natural Philosophy, Chemistry, Astronomy, Botany, Zoology, Mineralogy, Geology, Geography*, &c. The Index alone occupies fifteen double columned and closely printed pages. Tables of weights and measures are added, meterological tables prepared expressly for the work, and a carefully written sketch of scientific proceedings for 1850. The enterprise deserves full encouragement, and is a great help in attaining a clear knowledge of the progress of science.

Wallace by Jacob Abbott—Harpers, New York, 1851. pp. 203.

The second in the series of the *Franconia* tales. The scene is changed from Winter to Summer. The characteristic simplicity, liveliness, and naturalness commended in the previous story, (*Malleville*) are admirably preserved in this. Mr. Abbott's children are real boys and girls, not little men and women dressed in pinafores and tuckers. The importance and dignity of the College Freshman are well set off in Wallace.

A Primary Astronomy for schools and Families, by Hiram Mattison, Professor of Natural Philosophy and Astronomy in the Falley Seminary New York. Huntington & Savage, Mason & Law, 1851, pp. 168.

A brief and judicious elementary work written in questions and answers, and embodying the latest discoveries in the science. The definitions are precisely and clearly worded, and the diagrams and wood cuts add greatly to the value of the book. We would observe, however, that the planet *Uranus* is so called after the ancient *God* of that name, not after the *Muse* Urania.

Guide to French Composition; by Gustave Chouquet, New York. Appleton's. pp. 297.

For the first part, which is a treatise on Rhetoric, the author is indebted, he informs us, to M. Auguste Husson, and feels confident it is eminently useful to those studying the language. The second part is a manual of French composition and conversation, and M. Chouquet has aimed at making the style as plain, and the lessons as useful and practical as possible. It appears to merit a place among the other excellent elementary works in this department of study, issued by the publishers.

Nile Sketches, by a Howadji. (Harpers,) pp. 328, is a lively, sketchy sort of a book, describing the oft travelled scenes of the river of Egypt, with an occasional poetic fervour and an oriental vein of gaety and enjoyment, which gives an air of novelty to what has been often told before, It is handsomely published.

We have received from Messrs Dewitt and Davenport Nos. 33 and 34 of Messrs. Phillips, Sampson & Co.'s superb Boston edition of Shakspeare's Plays. They contain Titus Andronicus, with a fine fancy engraving of Lavinia, and Pericles, Prince of Tyre, with one of *Thaisa*. The beauty and finish of this edition are sedulously preserved.

London Labor and London Poor.—No. 1. By Henry Mayhew. (Harper's.) Is the title of a serial work, descriptive of the manners, habits, and amusements of that class of the population of the great vortex; the *first* number of which has been issued. Some of the disclosures are appalling enough.

Two Sermons—"The Christian's Hope a Light in Darkness," by Rev. C. Clapp, A.M., and "God's Praise Reflected by the Death of Infants," by the Rev. Samuel M. Haskins, A.M., were occasioned by the death of the infant son of the latter, a most promising and engaging child; and have the touching and consoling character derived from the sanctified endurance of affliction.

The Satisfying Influence of Catholicity on the Intellect and Senses. A lecture delivered before the [R.] Catholic Institute of New York, by the Rev. J. Boyce, of Worcester, Mass., has the common fault of confounding the modern Romish system with the catholicity of the Ancient Church. There are in it some very curious pieces of information—for example:—"In vain did Archbishop Cranmer endeavour to create a new Protestant ritual music; *though aided by Blow and Purcell, by Low and Gibbons*, his work was a miserable failure, and at length he was obliged to publish his English Liturgy to the ancient notes." Blow died in 1708, Low in 1682, Purcell was born in 1658, and Gibbons in 1583. How they could have assisted Archbishop Cranmer who was martyred in 1556 we leave Roman controversialists to explain.

We have received the United States Law Magazine, for February and March, edited by John Livingston, Esq., 54 Wall-street. The former contains a translation from the French of M. Dumont's version of Jeremy Bentham's "*Fallacies of Argumentation*," which should be diligently studied both for the good and evil which it contains. There are also carefully prepared notices of recent cases, a Digest of American cases and Notes of new Law Books. It has an engraving of Chief Justice Taney. The March No. has a portrait of Chief Justice Gibson, of Pennsylvania, and contains an elaborate investigation of the Questions on Surrendering Fugitives from Labor and Taxing the Productions of Non-Slaveholding States, with a copious array of judicial decisions. Among the recent American Decisions is an important one in Maryland, on the manumission of slaves, and testamentary directions, for that purpose. At the close of this number several testimonials of approval are given by some of the highest judicial officers in the Union, at once complimentary and creditable to the learned editor.

The British and Foreign Medico-Chirurgical Review, (R. & G. S. Wood, A.M., publishers,) has its usual variety of valuable contents. We may mention the papers on *Cholera* and *Sanitary Measures*; the Use and Abuse of Alchoholic Liquors; Miller's Principles of Surgery; Diseases of Children; Howard on the Eye; Inflammation; Treatment of Consumption; Brodie on Diseases of the Joints; Nervous Diseases; Notices of New Publications; Surgical cases, &c.

We have also the pleasure of acknowledging the receipt of the True Catholic, for March. Among its contents is an able article on *Church Law*; and two on the "State of the Colonial Church," from the *Colonial Church Chronicle.*

We had prepared a notice of the Edinburgh and North British Reviews but are compelled to postpone it.

"Latratibus resonat Aether."—Our brief exposure of the delinquency of the Papal organ in this city had the effect of making it publish in its last number, the letter of Mr. Gibson to the *Express*, which effectually contradicted the fiction it had "learnt." It ought to have been published the week before, if the conductors wished to claim credit for fairness. We shall nail fast all such counterfeit coin as soon as it appears, however furious or abusive the Papal tools may show themselves.

The *Roman "Catholic Herald,"* of Philadelphia, has a column to say in its characteristic style, which we found highly amusing. That a bad cause suffers from too willing and injudicious advocates, will appear from the following specimen:—

"This report appeared in the New York *Express*, a daily paper more or less Protestant, last Wednesday two weeks, which was *several days* before it appeared in any Catholic paper, and one week before it appeared in our columns." (March 13.)

The said *Wednesday* was the 26th of February, and it appeared in the *Freeman's Journal* of Saturday, March 1st, without any mention of the Express, and as from an independent source; and said *Journal* is printed and published, we believe, as early as *Thursday*, as we almost always get it on *Friday*. So it seems the *several* days dwindle down into the next day or the day after. Nor was "the mistake corrected as soon as discovered."

Algerine renegades are said to be more cruel to Christians than natural born Turks; and it is to be expected that Popish perverts should be ambitious of showing their zeal against the Church they have deserted by an excess of bitterness, virulence, and unveracity.

Diocesan Intelligence.

New York.—*Episcopal Acts by the Bishop of New Hampshire at the request of the Standing Committee.*

Second Sunday in Lent. March 16, A. M. In the Church of the Ascension, New York, the Bishop held an Ordination, and admitted to the Order of Deacons, Mr. William A. M'Vickar, A. M., an Alumnus of the General Theological Seminary, and Mr. William Orne Lamson, A. B.; and to the Order of Priests, the Rev. George C. Foote, A. B., Rector of Christ Church, Sag Harbor; the Rev. Benjamin F. Taylor, Minister of Calvary Church, Williamsburg; and the Rev. George B. Draper, A. M., Rector of St. Andrew's Church, New York.

Morning prayer was read by the Rev. Professor Johnson, who also presented the Candidates. The Sermon was preached by the Rev. Dr. Haight. In the Communion Service the Bishop was assisted by the Rector of the Church, the Rev. Mr. Bedell.

P. M. In St. Philip's Church, New York, Evening Prayer was said by the Rev. Dr. Johnson, assisted in the lessons by the Rev. Dr. Haight. The Bishop preached, and confirmed *thirteen* persons. The Preface was read by the Rev. Dr. Morris, who is in charge of the Parish.

Acts of the Ecclesiastical Authority.

Mr. James Trimble has been admitted a Candidate for Holy Orders.

The Rev. N. A. Okeson has been received as a Presbyter of this Diocese, upon a Letter Dimissory from the Bishop of Virginia.

The Canonical Certificate has been received of the election of the Rev. Benjamin F. Taylor, as Minister of Calvary Church, Williamsburg, and the same ordered on record.

Appointments by the Standing Committee for the Visitation of the Bishop of New Hampshire.

Third Sunday in Lent, Mar. 23, A. M. St. Paul's, Brooklyn.
P. M. St. Mark's, "
E. Messiah, "
Fourth Sunday in Lent, Mar. 30, A. M. Zion, New York.
P. M. Christ.
E. Epiphany.
Fifth Wednesday in Lent, Ap'l 2, P. M. Ascension.
E. Calvary, Williamsburgh.
Fifth Friday in Lent, April 4, P. M. Christ's, North Brooklyn.
Fifth Sunday in Lent, April 6, A. M. St. George's, N. Y.
P. M. Holy Communion.
E. Emmanuel.
Sixth Wednesday in Lent, April, 9, A. M. St. Peters.
E. St. Andrews.
Sixth Friday in Lent, April 11, P. M. Grace, Brooklyn.
E. All Saints, N. Y.
Sunday before Easter, April. 13, A. M. St. Paul's, New York.
P. M. Annunciation.
E. St. Thomas's.

Maine.—*Episcopal Acts.*—On Sunday, the 9th of February, the Bishop visited St. John's Church, Bangor. *Three* adult persons received baptism in the morning from the hands of the Rector; and the children were catechized by the Bishop in the afternoon; but, on account of the severity of the weather, it was thought best that the confirmation should be deferred till Tuesday.

On Monday, the 10th, in the parish of St. James's Church, Oldtown, after evening prayers, *three* persons were confirmed. The church, in which many Christian donors are interested, is enclosed and in a state of considerable progress, and must be a conspicuous and valuable edifice.

On Tuesday, the 11th, after evening prayer at St. John's Church, Bangor, *eight* persons received confirmation.

On Sunday, the 16th, the Bishop visited the mission at Calais. It had been expected that in this thriving town, a few families would be found who, in the adjoining province or elsewhere, had been attached to the Church, and who would assemble on the establishment of its services. But the labors of the missionary, the Rev. Mr. Durell, during the space of three months, have had results which exceed every such anticipation. Between thirty and forty such families have gathered to his ministrations; and a Sunday School of sixty pupils has been formed, and about twenty-five communicants are numbered already. There were three services, and in the morning the Holy Communion was administered by the Bishop; and in the afternoon, *twelve* persons received the laying on of hands. The commodious and well arranged hall occupied by the congregation was crowded to the utmost; and three clergymen from the Diocese of New Brunswick, the the Rev. Dr. Thomson, of St. Stephen's, the Rev. Mr. Carey, of Grand Menan, and the Rev. Mr Thomson, of Saint David's, took part in the services. The most cordial welcome has been given by these clergymen and by their brethren of the vicinity, to the attempt to introduce the services of our Church on the line where it meets those of the Church of England. This is one of the circumstances which favor the best hopes for the lasting success of our missionary in a position which, though remote from our own parishes, is by no means solitary.

On Monday, the 17th, the Bishop, with the Rev. Mr. Durell, visited Eastport, and conferred with the friends of our Church in that town, who confidently anticipate the foundation of a parish at no distant day, and warmly desire it.

On the evening of Wednesday, the 19th, the Bishop held divine service and preached in the Methodist meeting-house at Lincoln.

On Wednesday, the 26th of February, at Christ Church, Gardiner, the Rev. William C. H. Robertson, minister of St. John's, Dresden, was admitted to the Holy Order of Priests. Morning prayer was read by the Rev. Mr. Gardiner; the sermon was preached by the Bishop, on St. Luke, x. i.; the candidate was presented by the Rev. Mr. Burgess; and these Presbyters, with the Rev. Mr. Woart, of the Diocese of Massachusetts, who also assisted at the Communion, united in the imposition of hands.—*Witness.*

South Carolina.—*Meeting of the Diocesan Convention.—Abstract of Proceedings of the Convention*, 1851.—February 12th being the day appointed for the sixty-second Annual Convention of the Diocese of South Carolina, at 10 A. M. the Clergy and Lay Delegates from the several parishes met in St. Michael's Church, Charleston, where, after "Morning Prayer," with the Litany, said by the Rev. J. Ward Simmons, Deacon; the Absolution by the Bishop, and the Ante-Communion by the Rev. Paul Trapier Kieth, a sermon was preached by the Rev. Thomas S. Arthur, in which the claims of the upper districts of our Diocese upon the Missionary zeal of the Church at large, were forcibly presented, and facts relating to the religious destitution of thousands of our fellow-citizens in this State, were announced, which should inspire every Christian heart with energy and zeal, to ameliorate their condition. The Preacher ably maintained the *necessity of aggressive action* on the part of the Church, and proved from its past history, that success chiefly depended upon such action. He strongly advocated that the Church should *pre-occupy this ground*, and by the immediate and concentrated efforts of its members, towards the planting and supporting parochial churches and schools, exert themselves to reclaim a field now almost barren, but which, under God, he believed, would yield in due season a bountiful harvest to the laborers in Christ's vineyard, if they would but till it with zealous and prayerful labors.

The Rt. Rev. the Bishop then proceeded to the consecration and administration of the Holy Eucharist, assisted in the delivery of the elements by the Rev. Paul T. Keith, Rev. P. J. Shand, and Rev. J. R. Walker. It was a joyous thing for so many of God's children to assemble around their Father's board, and we rejoiced to see so many of the Laity, seek to join this Communion of saints.

At the close of these services, the Convention was organized according to the usual form. The Rev. J. H. Hanson, of the Diocese of Maryland, Rev. M. Harris of the same, (but now Chaplain of the U. S. A. at Fort Moultrie,) Rev. J. H. Edne of the Diocese of Toronto, Canada West, and the Rev. R. P. Johnson, of the Diocese of Virginia, by the 23d rule of order, were admitted to the sittings of the Convention.

On motion, the ballot for Secretary was dispensed with, and the Rev. C. Wallace unanimously re-elected. The Rev. P. T. Keith having expressed a desire to be excused for the present year, the Rev. E. A. Wagner was appointed the Assistant Secretary.

Applications for admission were received. From Grace Church, Anderson; Church of the Redeemer, Orangeburg; and the Church of the Holy Communion, Canonsburg; which, being referred to a Committee who reported favorably, they were, after discussion, all admitted.

The Usual Committees on "Finance," and the "Unfinished Business," were appointed. The Bishop appointed as preacher for the next Convention, the Rev. H. Elwell, and, as his substitute, the Rev. C. H. Hall. The Standing Committee then reported—a motion was made that the same be made in detail of all proceedings of the past year, but being withdrawn, the report was read in its usual condensed form. The Convention then adjourned.

On the second day, after prayers, said by the Rev. C. T. Bland, the Convention was called to order, the minutes of the previous day read and amended. The entire old Standing Committee were re-elected. In the election of Deputies to the General Convention, at the first ballot, the tellers reported the former deputies as re-elected, with the exception of one clerical deputy, and at the third ballot, the Rev. C. C. Pinckney was also re-elected; while the tellers were counting the votes, the several Committees made their usual reports, and the Bishop read his annual address.

A Canon "relating to the meetings of the Standing Committee, and their action upon testimonials," was offered, and after some discussion it was passed. A motion for re-consideration, made by the member who introduced the Canon (with a view to amendment, so that it might not go into operation, until after the first Sunday in Lent next,) was carried, and the Canon was so amended—other amendments were offered and lost, and the Canon as amended, coming up for final disposal, *was lost* from want of a concurrence of Orders.

The usual resolutions of thanks to the Organist, and compensation to the attending Sexton, having been passed, after prayer and the Episcopal Benediction, the Convention adjourned to meet *at Columbia*, on the 11th February, 1852.—*Charleston Gospel Messenger.*

Indiana.—On a recent visitation of the vacant parish of St. James' Church, Vincennes, by the Right Rev. the Bishop of the Diocese, the following services were performed.

February 17, Read prayers, and preached in the evening.—18, Visited a sick person, and several families of the parish. 19, Visited and administered the Sacrament of the Lord's Supper to a sick person; read prayers and preached in the evening. 20, Rode into the country seven miles, read prayers, and preached at night in a farm house, to a small congregation, composed of a few families belonging to St. James' parish, 21, Returned to Vincennes, visited a few families, read prayers, baptized an adult and an infant, and preached in the evening. 22 Visited a sick lady, and baptized her infant child; met and conversed with some young persons, candidates for confirmation. 23, Sexagesima Sunday, read prayers, preached, and administered the sacrament of the Lord's Supper in the morning; and in the evening, read prayers, baptized an infant, preached, and confirmed *five* persons. 24, Visited a sick person, and several families of the parish.

To Correspondents.

"A. C. and "A Catholic" are received. "M. N. M." was not received in time for the present number, which we much regret.

CLERICAL CHANGES.

Rev. Henry Sansom late missionary at San Augustine, has become the Rector of Trinity church, Marshall, Harrison county, Texas. He wishes all letters and papers for him to be directed accordingly.

Rev. W. D. Harlow, from St. Mary's, Georgia to Jacksonville, East Florida.

Married.

In this city on the 18th inst., by the Rev. Mr. Carden, of Connecticut, late Chaplain of the U. S. A., 1st Lieutenant Henry W. Stanton, 1st Reg. U. S. Dragoons, and Miss Sarah, youngest daughter of the late Major General Alexander Macomb, U.S. A.

Died.

On 27th of Feb. at Orange N. J. Ann Maria, wife of W. H. Vermilyea, and step-daughter of N. B. Holmes of Tarry Town.

It is with unfeigned sorrow that we record the death of one who had endeared herself to a large circle of relatives and friends by her many valuable qualities of mind and heart. Severely tried by a state of health at best but feeble, and by the loss in quick succession, of her only children, her course of life had been marked by resignation to God's will and that uniform cheerfulness which they alone, who know in whom they have trusted, are enabled to exhibit. Faithful and irreproachable in all the social relations—pious without ostentations, "choosing rather" to "show her faith by works," than by words—cherishing a deep and enlightened attachment to the cause of Christ and His Church, and witnessing the same by the devotion of time, efforts, and pecuniary means to its support and furtherance—regular in her attendance upon the services of the sanctuary and in a thankful participation of its ordinances, she presented an example of consistency in her Christian profession which it would be well for the interest of religion were it of more frequent occurrence.

At Clarksville, Tenn., Feb. 16th, Frederick D. Pise, son of the Rev. David and Amelia S. Pise, in the 4th year of his age.

"Know we not our loved one wingeth,
Like a bird, his upward way?
Seeking Heaven's young, happy children.
In their midst a happy guest—
Even now, perchance, he leaneth
On the Saviour's breast."

Notices.

CHURCH OF THE GOOD SHEPHERD,
Corner Market and Munroe-sts.

The Rev. Dr. Schroeder is expected to preach at the Church of the Good Shepherd, on Sunday evening, 23d instaut. Service at 7½ o'clock. Service every Sunday morning, afternoon, and evening, at the usual hours. Seats free. Service and lecture Wednesday and Friday evenings, 7½ o'clock.

LECTURESHIP OF THE CHURCH OF THE HOLY PROPHETS.

New York Society Library, corner Broadway and Leonard street, Rev. John Grigg, Rector.

To morrow evening at 7½ o'clock, the Lecture will be delivered by the Rev. John Henry Hobart, Assistant Minister of Trinity Church. All are invited. Seats Free.

FREE LECTURE ON PHYSICAL EDUCATION.

Dr Banning will deliver a Free Lecture to ladies and gentlemen, this evening (Saturday, March 22), at 7½ o'clock, at the Society Library Rooms, 348 Broadway, on the Physical Training of Children and Youth.

ANGLO AMERICAN FREE CHURCH OF SAINT GEORGE THE MARTYR.

The services of this Church will be held on Sunday next, (23d inst.) and thereafter every Sunday, in a large room at No. 67 Greenwich st, nearly opposite the office of the British Protective Emigrant Society.

Service in the morning at half past 10 o'clock, and in the afternoon at ½ past 3 o'clock.

British emigrants desiring Pastoral services, will leave their address at the above place, or at the office of the above Society. Feb 22 tf.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow st., near Grand.
THE POOR.

All the resources left with the Missionary of this Parish, are exhausted some time past, still the demands for relief are incessant—will not the prosperous heed them?

Donations may be left with Messrs Swords & Stanford, 137 Broadway, or with

JAMES MILLETT,
Mar 18, 1851. 133 Eldridge st.

ST. PAUL'S CHURCH, WILLIAMSBURGH.

By Divine permission, a Sermon will be preached by the Rev. S. M. Haskins, Rector of St. Mark's Church, on Sunday morning next, at 10½ o'clock, at Franklin Hall, corner of Graham Avenue and Remsen-st, on the affairs of the Parish, and the recent loss it has sustained in the death of the Rector, the Rev. Geo. W. Fash. Those interested in its success, are Invited to attend.

Acknowledgments.

FOREIGN MISSIONS

The Treasurer has received, since acknowledgement of Mar. 10, the following contributions, viz.:

Elizabethtown, NJ, St Johns, for Af, 1 31, 8 48; Family mite box, 1; A & C Bristol, RI, for Cape Palmasch, 6; Misses Van Wagenen, Oxford, W NY, 7th ann payment ed pupil named W H D Laucey, Af, 20; St Lukes, Marietta, O, 1 & 14—15; Holy Communion, NY, Chi, 100; Christ, Gailford, Ct, half 15; Ascension, NY, 2 50; St Pauls, Kinderhook, NY, a communicant, 2; Mrs H E Skinner, Fanquier Co, Va, half 5; Grace, Providence, RI, 36 81; St Pauls, Wickford, RI, 20; Zion, Factory Point, Vt. 10; S S Christ, Andover, Mass, ed of 20; Leakesville, NC, Mrs L M Nelson, 2, Mrs N P Buiford, 1, Rev J R Lee, 5—8; St Pauls, Norwalk, O, by Rev E R Winthrop, for Chi. 12 50; ditto, Little Girl's Sewing Soc, 4; S S do, 50c—17; St Johns, King Georges Co, Va, Mrs J A T, 2; Christ, Green Bay Chi, 5. Total, 293 79.

P. P. IRVING,
March 17, 1851. 2 Park Place.

P.S.—The Treasurer has also the pleasure of acknowledging the Receipt of $200 from Grace Church, per Rev. Dr. Taylor, as a special donation to the Missionary appointed for Oregon, which was immediately placed in his hands.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From a friend in Jersey City, 5: from Miss E D, 2; by Messrs Stanford & Swords, from G, 50.

N.B.—Further donations for the same object, will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or at 77 2d Av.

Lot Jones, 77 2d Avenue.

March 18, 1851.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 12th inst.

P H Holt, to constitute him a life member, 25; St Marys, Fayette, Missouri, Rev J H Dunn, by Mr B Smith, 5; St Johns, Monticello, Rev E K Fowler, 3; Rev W Richmond, ann sub'rs, 2.

Annual Subscribers of Ravenswood, at $2.

Mrs E Attwater, C H Seymour, Miss I Jacob, Miss M Jacob, G Brooks, A Halsey, A Bleecker.

St Lukes, Brooklyn, Rev J W Diller, 9 83. Total, 58 83.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, March 18, 1851. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since the 12th inst.

Mrs M R Tillott, ann subr, 1.

Annual Subscribers of Ravenswood, at $2.

Mrs E Attwater, C H Seymour, Miss M Jacob, George Brooks, A Halsey, A Bleecker. Total, 7.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.,
New York, March 18, 1851. 20 John street.

THE SAILOR'S MISSION.

The undersigned gratefully acknowledges the receipt of $25 from Miss E Terrill, thro' Henry Meigs, Jr, for the Mariner's Home.

This gift has cheered us a little in this branch of our work for the reformation of the Sailor—but to enable us to establish this house, and make it what it should be, a Home for Seamen, we still need supplies from those who feel an interest in our mission. This aid is necessary at the present season, when our arrangements must be closed for a suitable house, and for fitting it up comfortably. Will it not be speedily furnished, that our work may not be abandoned for the want of a few hundred dollars?

N.B.—Donations for this object will be thankfully received. They may be left with Messrs. Stanford & Swords, 137 Broadway, or to either of the Committee.

D. V. M. JOHNSON,
In charge of the Fl. Ch. of the H. Com.

Mar. 18, 1851.

The undersigned gratefully acknowledges the receipt of 75 dollars, in aid of missions in the Diocese of Indiana, from "the offerings of the Church of the Holy Communion, NY," through the Rector, the Rev. Dr. Muhlenbugh.

Also, 10 dollars from the children of the Sunday School of St. Luke's Church, Rochester, W. NY, for the purchase of Bibles and Prayer Books for the use of Sunday Schools in said Diocese.

GEORGE UPFOLD.

☞ Gospel Messenger, Utica, and Banner of the Cross, please copy.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since March 11, viz:

St Johns, Stamford, Ct, 21 10; Christ, Guilford, Ct, half 15; Christ, Cooperstown, NY, 10; J E A, Norfolk, Va, 10; Ch of the Ascension, NY, addl. 2 50; St Pauls, Kinderhook, offgs a member, 3; St James, Wilmington, NC, 101 42; Trinity, Ulster, NY, S S, half 3 70; Christ, Adrian, Mich, 3; St Pauls, Wickford, R I, 5. Rev J B Britton Dayton, O, for Oregon, 5; Mrs H E S, Fanquier Co, Va, half 5; H F M, Bristol, RI, 1; Leaksville, NC, Rev J R Lee, 5; Mr Burford, 1; Mr L M Nelson, 2. Total, 193 72.

THOMAS N. STANFORD, Treas.,
New York, March 18, 1851. 137 Broadway.

FREE CHURCH OF THE GOOD SHEPHERD.
Corner of Market and Munroe-sts.

The Subscriber's thanks for aid to the destitute, are due to C M B for 10; H D H, 2; unknown, 1; by favor of Messrs Stanford & Swords, 137 Broadway.

There are several worthy families, and many children in this parish at present, in great need of Christian kindness. Donations may be sent through Messrs. Stanford & Swords 137 Broadway, or to R. HOYT, 137 Madison st.

LITTELL'S LIVING AGE, No. 358, 12½ cents.

CONTENTS.

1. Heyne; a Biography, *Chambers' Papers.*
2. William and Robert Chambers, *Dublin University Magazine.*
3. Coal in China, *Chinese Repository.*
4. Showers of Sand in China, *Do.*
5. Dr. Layard and Nineveh, *Bentley's Miscellany.*
6. Latimer and Ridley, *Blackwood's Magazine.*
7. An Australian Squatter's Life, *New Monthly Magazine.*
8. Conversations of Goethe, *Do.*
9. The Prisoners in Turkey—Our Foreign Friends—The Ministry—India, *Examiner.*
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Mar 15–3t.

LINCOLN'S HORACE.

D. APPLETON & CO. Publish this week, "The Works of Horace," with English Notes, for Schools and Colleges, by J. L. Lincoln, Professor of the Latin Language and Literature, in Brown University; Editor of "Livy." One vol 12mo, of 600 pages, $1 25.

This is unquestionably the most splendid edition of Horace that has ever been issued in this country, for the use of Schools and Colleges, both in regard to its mechanical execution and in the learned, elegant and accomplished manner in which it has been edited. The text is chiefly that of Orelli, and the notes, which are mostly by the editor, are brief, clear, and to the point.

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Tacitus' Histories. Notes by Tyler, 12mo, 1 25.
——— Germania and Agricola. Notes by Tyler, 12mo, 62c.

SALANDER AND THE DRAGON.—A Romance of the Hartz Prison. By Frederick William Shelton, M.A., Rector of St. John's Church, Huntington, N.Y. In one volume. Illustrated with engravings from original designs. Just published and for sale by Samuel Hueston, 139 Nassau street, and Geo. P Putnam, 155 Broadway.

Unsolicited Opinions of the Press.

It is written with much cunningness of invention, abundance of wit, richness of imagination, and vividness of description.—[The Churchman.

Since the days of John Bunyan, there has not been given to the Christian world so beautiful an allegory as this.—[The Independent.

It is a sermon that ought to be preached everywhere. It has a great truth in it. If Mr. Shelton has done nothing else than to write this work, he would have lived to good purpose. We think the story will be read when he ceases to be heard.—[Presbyterian.

This story, an epilogue which John Bunyan might append to his true history of 'Man-Soul,' is, we venture to say, as profitable a sermon as its writer ever produced. It is a close view of the Proteus selfishness which vents itself in destruction.—[Literary World.

"Salandar, a Story of the Hartz Prison," might have been written by that master allegorist, John Bunyan, to his credit. Four fine engravings illustrate the life of Salandar, and the volume is the most readable, suggestive, and instructive we have seen since the appearance of Saintine's Picciola.—[New Yorker.

A story uniting a singular boldness of conception with great felicity of execution, and enchaining the reader no less by the romantic interest of the details than the nervous originality of the style. The moral tendency of the little volume is admirable. It should be introduced into every village library.—[Arthur's Home Gazette.

A moral allegory, and one of the best we have ever read.—[Morning Star.

It has all the interest of a real narrative: The incidents are exciting, and the style unusually simple and beautiful.—[Evening Post.

If a portion of the funds of the American Tract, Bible, & Missionary Societies were expended in a cheap edition of a million of copies of so practical a book as this, the money would be put to a good account.—[N. Y. Mirror.

This work, the production of a young clergyman of extraordinary parts and of rare humor, is destined to a wide popularity. It is written with great power, freshness, and piquancy, and is finely illustrated.—[Old Colony Memorial.

Written in a beautiful style, and illustrates the evil effects of slander in a masterly manner.—[Boston weekly Museum.

For sale by Daniel Dana, Jr., 20 John-st; and all Booksellers. 1t

BOARDING SCHOOL FOR YOUNG LADIES,
At Sing Sing, Westchester Co., N.Y.

THE Misses Tisdale's inform their friends and the public generally, that their Summer Term will commence on the 1st Monday in May. They have a fine healthy location and commodious house, with extensive grounds which afford ample room for exercise within their limits. The routine of Studies embraces the entire course, from the elementary to the higher and ornamental branches of education. Circulars can be obtained by applying to the Misses T., at Sing Sing.

TERMS:

For young ladies over the age of twelve, $100 per term of 5 months.
For young ladies under the age of twelve, $75 per term of 5 months.
Music, French, Painting, Dancing, &c., extra.

REFERENCES:

Washington City, Major General Scott.
Charleston, Captain S. S. Anderson, Fort Moultrie.
New York, Prof. McVickar, 8 Col. College.
March 15. 6t

FAMILY SCHOOL, NEW HARTFORD,
Oneida County, W. N.Y.
MISS MARY PROAL, PRINCIPAL.
REV. P. A. PROAL, D. D., VISITOR.

THE Spring Term of this Institution, for the education of young ladies, will commence on Monday, the 28th day of April.

A few additional pupils may be received, if early application be made to the Principal at New Hartford, or to the Rev. Dr. Proal, Trinity Church Rectory, Utica.

The course of instruction is designed to be of the most thorough character, and is strictly connected with religion and the Church.

New Hartford, March 15, 1851. 3m.

NEW YORK
AGRICULTURAL WAREHOUSE AND SEED STORE.
189 and 191 WATER STREET.

THIS is by far the most extensive establishment in New York. It occupies nearly the whole of three large five-story stores, and contains a varied and complete assortment of every description of Agricultural and Horticultural Implements, and Field and Garden Seeds required in the United States. We have upward of One Hundred of the latest improved kinds of Ploughs, mostly manufactured by us, expressly for the different States of the Union, California and Oregon, the British Provinces, the West India Islands, Mexico, and South America. Also Harrows, Rollers, Seed Sowers, Cultivators, Horse Powers, Threshers, Corn Shellers, Reaping and Mowing Machines, Hay, Cotton, Tobacco, Oil, and Dry Good Presses, Brick Machines, Shovels, Spades, Hose, Manure and Hay Forks, &c. &c.

Garden Implements.—These are imported by us direct from the English manufacturers, or made here to our order. They consist of a great variety of the choicest kinds, such as Trenching and Weeding Forks, Pruning and Hedge Shears, Flower and Twig Cutters, &c. The assortment for ladies is particularly choice and well selected.

Field and Garden Seeds.—These are grown expressly for us, both in Europe and this country. They are of the choicest kinds, and of great variety. We also obtain, as soon as sufficiently tried and well approved, every new kind of seed suitable to be cultivated in the United States.

Fertilizers.—Peruvian and Patagonian Guano, Bonedust, Poudrette, Plaster of Paris, &c.

Manufactory of Agricultural Implements.—We have a large manufacturing establishment in this city, where we will promptly make to order any new article or implement required by the Farmer or Planter.

Excelsior Sand Paper and Emery Paper.—A new and very superior kind of the different numbers in use by Machinists, Cabinet Makers, &c.

The American Agriculturist, a monthly publication of 32 pages. Price one dollar a year.

A. B. ALLEN & CO.,
189 and 191 Water-st, New York.
March 15. 3t

Poetry.

For the Churchman.

"For a Sick Person."

BY ALLEN LEE BOURS.

"O Father of mercies, of comfort the God,"
Teach us rejoicing to bend to Thy rod:
Our prayers O Father receive.
O hear us poor sinners, for mercy we cry,
Behold us from Heaven Thy dwelling on high;
Behold O Lord, visit, relieve.

O see Thy sick servant with merciful eyes,
To Thee and Thee only, for succour *he* flies,
Preserve from temptation and sin;
With a sense of Thy goodness give comfort O Lord,
And in Thy good time may *his* health be restored,
Be whole both without and within.

Or else give *him* grace, we ask for Christ's sake
Thy wise visitation to cheerfully take,
That when all his sufferings end;
From affliction and pain evermore be made free,
He with Thee O Father forever may be,
In Heaven, that bright happy land.

Selected Matter.

From the Banner of the Cross.

Texas Diocesan School.

To the Clergy and Laity of the Protestant Episcopal Church.

Dear Brethren,—At the Annual Convention of the Diocese of Texas, a Committee was appointed to take the subject of a Diocesan School into consideration, and to act under the following resolution:

"*Resolved*, That said Committee of five be empowered to take all necessary steps to put the school into active and efficient operation; by securing a proper teacher or teachers, and by obtaining such means either at home or abroad, as the exigencies of the case may require: their action in all cases being subject to the approval of the Bishop."

In accordance with the foregoing resolution, We, the undersigned, in behalf of said Committee, appeal to the liberality of our brethren in the more favored portions of the Church, to aid in so desirable a work.

That those disposed to assist may do so with a perfect knowledge of what is intended, we make the following statement.

OBJECTS.—It is designed that this school be strictly a Church Institution, partaking as much of the nature of a family as possible, under the direction of a clergyman, with as many clerical assistants as may be required; having for its objects—

1st. The thorough training of male pupils, mentally, morally, and physically. The intellectual course being sufficiently extended to fit young men for all the practical duties of life; or for an advanced standing in any college they may wish to enter.

2d. To educate young men for the ministry of the Church, gratuitously, when they are unable to defray the expense.

3d. To establish and build up as many congregations in the vicinity of the school as the clergymen connected with the Institution may find time to attend.

4th. It is proposed to expend whatever funds may be contributed, in purchasing land and apparatus for the use of the school, and in erecting or purchasing suitable buildings; all of which shall be secured for the purpose designed, as Church property, so as to be inalienable. It is intended that the current expenses shall be assumed by individuals who shall be responsible for them; so that, even in case of failure in the first attempt to establish the school, the property will still remain unencumbered.

WANTS.—Such a School, we believe, can be put into successful operation for the sum of five thousand dollars. And we appeal to the earnest-minded and devoted men and women in the Church, to "give of the ability wherewith God hath blessed them," towards the accomplishment of an object so truly desirable.

We are, at this time, in great need of a larger number of clergymen in this State. Many more might at once—not without some self-denial, it is true—be well employed in this portion of the Lord's vineyard. Judging from past experience, we see little prospect of obtaining a sufficient supply of laborers for the abounding harvest, unless we educate and train them for the work here If we commence to do so now, the Church in this State shall soon, with God's blessing, gain a strength and importance scarcely conceivable; but should we delay the work for even a few years, it is incalculable how much may be lost which the toils of many coming laborers will never be able to recover.

Brethren—We respectfully ask you to enable us to accomplish this work. It is emphatically Missionary work. Missionary work of the most important kind. We hope every friend of the Church will feel interested in it, and gladly contribute, according to his ability, to effect it.

BENJ. EATON,
CHARLES GILLETT,
GEO. BUTLER.

Galveston, Jan. 24, 1851.

I cordially approve the foregoing address of the Committee, and do most earnestly commend the object it sets forth, to the favorable regard, and Christian beneficence of all who "desire the prosperity of Christ's Holy Apostolical Church" in the south-west.

GEO. W. FREEMAN,
Provisional Bishop, Diocese of Texas.

Contributions for this object may be sent to the following gentlemen: Stanford & Swords, New York; James B. Dow, Boston; Edmund Wilcox, Philadelphia; John Loney, Baltimore; W. H. Hubbard, Richmond; J. K. Sass, Charleston; Wm. Hunter, Savannah; George Cleveland, New Orleans; J. P. Smith, Louisville; A. P. Merrill, Natchez.

☞Church Papers please copy.

From a Sermon

On the Daily Self-Denial of Christ, by the Rev. ARCHER BUTLER.

If any man will come after me, let him deny himself, and take up his cross and follow me. (Matt. xvi. 24.) "This," brethren, "is a hard saying," who can hear it?

In truth it *is* an "hard saying," but in a different sense from that mysterious saying to which Christ's hearers first applied the expression. The discourse at Capernaum was "hard" to the natural reason; *this* is hard to the natural temper and disposition. But so far from opposing the calm verdict of unprejudiced *reason*, it will, I believe, the more we reflect, be found the more perfectly to correspond to everything we can collect from the notices of reason, and the information of experience. The doctrine, I say, that man must ordinarily be made perfect through suffering; that affliction, in a greater or less measure of it, is—particular instances of exception apart—the great earthly instrument in the hands of God for bringing the spirits of men into subjection to the Father of Spirits; that a course of uninterrupted prosperity is, in its very nature, adverse to the inward principle of religion, and, therefore, requires to be tempered by extraordinary prudence and secret self-denial; this I conceive to be not only the universal voice of Scripture, but clearly demonstrable to every one who will patiently attend to the lessons of common experience, and the workings of his own heart within him.

"When, however, we speak thus of affliction and suffering, and self-denial, as requisite to the formation of the Christian character, it is right, in order to prevent doubts and misconstructions, to say that the terms are employed in a wide sense. I do not mean to assert, that direct persecution is essential to holiness; that saints can be bred only in the sight of the dungeon and the stake, or even that overwhelming earthly reverses are necessary to form the man of God. The thing required is *self-denial*, and it may be exercised in many—in all spheres of life. The thing required is not momentary, or the result of any thing momentary; it is a constant and habitual temper, and hence, in St. Luke's record of this discourse, the taking of the cross is declared to be "daily." The cross is a large and comprehensive word, but with whatever variety applied to individuals, it cannot lose its essential nature; it still carries the nails that pierce the body, and the shame that penetrates the soul. Wherever it rises upon the page of Scripture, it cannot but bring with it the shadow of pain and trouble; wherever it is planted, whatever be the celestial consolations, surely the daily world can no longer be the pleasant land it was of old. Wherever it is erected, surely as at first there will be "darkness over all the *earth*," even though that darkness may make the stars of heaven shine more brightly. The thing imported in this daily cross is *self-denial*, and with self-denial the uneasy murmurs of the self that is denied, with self-denial more or less of pain; of pain that has many alleviations, trouble that may gradually decrease as patience grows to the consummation of her "perfect work," and the stamp of God is deeper impressed upon the soul, but that in few cases can ever be expected wholly to cease, and that no earnest pilgrim of Zion should ever wish to wholly cease. Think of all the fettered but impatient vices, the tolerated imperfections, the residues of old follies, the rash impulses of even the better nature, the self-deceits, the masked and plausible weaknesses—benevolence becoming lethargic under the name of retirement, or ambitious under the title of zeal,—the self-excusings, the concealed reluctancies, that beset even the holiest among us; and you will incline to pronounce that, where life is but too short for discipline, we ought not to covet too much repose before the grave. Circumstantially the cross may vary, but its purpose is the same in all; and that purpose our Lord has here, with great precision assigned. When the Apostles had to exhort and console, they spoke of direct and pressing *persecution* as the characteristic of the cross which they had themselves to sustain, and to induce others to sustain. Christ, with (as became Him) a master grasp of all the coming ages of the Church, went back upon the universal principle, and spoke of *self-denial*—self-denial that applies with equal force to every age, rank, and position of human life.

'Thus, to take the ordinary state of Christians—which always must be the most important practical one—the law of life here intended, will be chiefly evidenced in such characteristics as these (always reserving a *readiness* for any of the more searching trials of Christian firmness, which few can expect to be very long without, in some forms, experiencing); a subdued, strict, and patient temper, the produce, or the progressive growth of the 'overcoming' power of faith, realizing the invisible, and filled with the awe of a present God; a constant and zealous watchfulness over the peculiar occasions of temptation belonging to one's station; an avoidance of all exaggerated excitements, as being, however seductive, wholly unsuited to the healthy state of the Christian mind, which is eminently "sober;" in short, that tenderness of conscience and habitual humbleness of spirit, which seems so touchingly expressed by the Hebrew idiom of "walking softly." It is thus, perhaps, that one would describe the spirit of Gospel self-denial in the average condition of human life. In prosperity and adversity, new characters of the same spirit emerge.'—Sermons p. 31-34.—*Christian Remembrancer.*

Steel Pen Making at Birmingham.

Mr. Gillott, of Birmingham, who has done so much to improve it, considers the manufacture to be yet in its infancy. The first operations are performed by steam power. The sheets of steel, after they are received from Sheffield, are reduced to the requisite tenuity by successive transits through the rolling mill—operations which are tended by men and boys. When reduced in this manner to the thinness of a steel pen, and to the length of about two feet, and the breadth of two inches and a half or three inches, the sheets of steel are ready for the next process, which are entirely performed by women and girls. Describing the rooms according to the order of the processes, and not according to the arrangement of the building, the first to be entered is that where the "blanks" are punched out—Ranged in double rows along a large and roomy workshop, with windows at both sides, and scrupulously white and clean in floor, roof, and walls, are seated from fifty to a hundred girls and women, from the age of fourteen to that of forty and upwards. The only sounds to be heard, are the working of the hand press, and the clinking of the small pieces of metal as they fall from the block into the receptacle prepared for them. This process is performed with great rapidity, one girl, of average industry and dexterity, being able to punch or cut out about a hundred gross per day. Each division of the workshop is superintended by a tool maker, whose business it is to keep the punches and presses in good working condition, to superintend the work generally, and to keep order among the work people.

The next operation is to place the blank in a concave die, on which a slight touch from a convex punch produces the requisite shape—that of the semi-tube. The slits and apertures, which increase the elasticity of the pen, and the maker's or vender's name or mark, are produced by a similar tool. The last operation is that of slitting, which is also performed by girls and women. Previously to this, however, the pen undergoes a variety of processes in a different part of the factory, and under the hands of a different class of workpeople. When complete all but the slit, the pen is soft and pliable, and may be bent or twisted in the hand like a piece of thin lead. Being collected in "grosses" or "great grosses," the former containing 144, and the great gross twelve times that number—the pens are thrown into little iron square boxes by men, who perform all the work in this department, and they are placed in a furnace, where they remain till box and pens are of a white heat. They are then taken out, and thrown hissing hot into pails or tanks of oil—a process which cures them of their softness by making them brittle. When taken out of the oil, they may be broken by the fingers with as much ease as if they were so many wafers. As a great deal of oil adheres to them, they are put into a sieve to drain. There they may remain until no more oil will run from them; but, notwithstanding all the draining which they have received, the oil is not effectually removed. To cleanse them thoroughly, they were formerly thrawn into pits or heaps of sawdust, and stirred about; but as, by this process, the sawdust became clotted into oil cakes, and was rendered unserviceable, the ingenuity of Mr. Gillott was taxed to discover some means by which a saving both of oil and sawdust could be affected. He was not long before the thought struck him, that, if the pens were made to revolve rapidly in a perforated cylinder, the last drop of oil might be forced out of them—in fact, that the oil might be twirled from the pens like moisture from a mop.

The experiment was tried and succeeded admirably. The pens, after being allowed to drain in the sieve until no more oil would run off them, were placed, apparently dry, yet greasy looking, in the cylinder, but twirled round with great rapidity, until the oil ran off in a copious stream. The mingled oil and sawdust formerly constituted a nuisance, and it was necessary to change the sawdust, and burn it three or four times a day. It now lasts for a week. By this means—a remarkable instance of the economy of manufacturers—Mr. Gillott has diminished his oil account about £200 or £300 per annum. This operation once completed, the pens are once more placed in revolving cylinders, where their frictions against each other produces the necessary polish. Each pen is thus made to clean and polish its neighbor. The next process is to roast or anneal these brittle articles, and give them the flexibility of the quill, and produce upon them, at the same time, the color which may be desired, whether bronze or blue. The flexibility and color are both produced by heat, and it becomes a delicate matter so to arrange and regulate it as to attain the exact results desired. From this department they are once more consigned to the female part of the establishment where, by the operation of the cutting tool, each pen receives the required slit. One girl, with a quick and practised finger, can slit by this means as many as 200 gross, or 28,000 in a day. They are now ready for counting and packing, in boxes or grosses, for the wholesale market. This last stage of the business is wholly performed by young girls.—*Cor. of the Morning Chronicle.*

SUPPOSED NEWS OF SIR JOHN FRANKLIN.—The *Colombo Observer* contains, under date Singapore, January 6th, the following: "Her Majesty's surveying ship Herald arrived here from the Arctic regions, via the Sandwich Islands and Hong Kong, during the last week, and she has the latest accounts from the far North. Near the extreme station of the Russian Fur Company, they learned from the natives that a party of white men had been encamped 300 or 400 miles inland, and that the Russians had made an attempt to supply them with provisions and necessaries, but that the natives, who were at enmity with the Russians, had frustrated all attempts. No communications could be opened with the spot where they were said to be, as a hostile tribe intervened. From the Esquimaux they had this vague story very satisfactorily confirmed, with the addition that the whites and native having quarrelled, the former had been murdered. Whether these men spoken of were or were not Sir John Franklin's company, little hope can be entertained of finding them alive, as their provisions must have been expended one year, and their fuel, which is as necessary, must all have been burned out nearly two years since."—*English Paper.*

THE MIRACLE MACHINE.—An English paper gives the following recipe for the manufacture of bleeding saints. We should like to know if Pius IX. has a monopoly of this business. At any rate, the Archbishop of New York might set up a miracle machine after the model here indicated, without infringing the European patent:—

"Take an oil painting of a wounded man, cover the back of the canvas with pitch, cut out a portion of the latter immediately behind the part depicted as a wound, pierce the canvas at that part with several stabs of a cobbler's awl, from back to front, place in the opening made by the removed pitch a piece of sponge saturated with blood thined with water, cover the opening with a plug of pitch, the application of a hot iron removing the appearance of a seam round the plug. The 'miracle' may now be worked by gentle pressure either from behind or in front of the pictured wound, which, sqeezing the sponge, causes the bloody liquid to exude through the holes made by nbe cobbler's awl, and trickle out in the most natural and surprising manner, to the edification of all beholders This 'miracle' is capable of being produced by other means, but upon the same principle. The application of a white hankerchief to the wound, and with some pressure, will assist in establishing the 'miracle.'—*Christian Intelligencer.*

REDUCED POSTAGE AFTER JUNE, 30, 1851.—Letters, not exceeding half an ounce, and within 3,000 miles, 3 cents, pre-paid, 5 cents not prepaid; and the same for every additional half-ounce or fraction thereof. Over 3,000 miles, double these rates. Foreign letters, wholly or in part by sea, under 2,500 miles, 10 cents; over 2,500 miles, 20 cents; but no change is made in existing postal arrangements with foreign countries. Drop letters one cent; advertising one cent.

Weekly newspapers, not over three ounces, sent from the office of publication, to subscribers within the county, free; out of the county, and within 50 miles, 5 cents a quarter; over 50, and less than 300 miles, 10 cents a quarter; over 300 and less than 1,000 miles, 15 cents; over 1,000, and less than 2,000, 20 cents; over 2,000, and less than 4,000, 25 cents; over 4,000 miles, 30 cents. Monthly newspapers, one fourth those rates; semi-monthly, one-half those rates; semi-weekly, double those rates; tri-weekly, treble those rates; and oftener than tri-weekly, five times those rates. Newspapers less than 300 square inches, one-forth the above rates.

All other newspapers, circulars not sealed, handbills, engravings, pamphlets, periodicals, magazines, and other printed matter, (except periodicals as below,) including books and parcels not exceeding 32 ounces, for every ounce, or fraction of an ounce under 500 miles, one cent; over 500, and less 1,500, two cents; over 1,000, and less than 2,500, four cents; over 3,500, five cents—*to be paid in advance.* If by oversight unpaid, double those rates to be charged. *On periodicals*, published quarterly, or oftener, subscribers to pay half the above rates quarterly in advance.

The publishers of newspapers, and of periodicals not over sixteen ounces, may interchange one copy free, and inclose bills to subscribers. Stamps for pre-payment to be provided by the Postmaster General. A three cent piece, three quarters silver, and one quarter copper, to be coined.—*Jour. of Com.*

WHAT SHALL BE DONE FOR THE RELIGIOUS INTEREST OF THE LOWER WARDS OF OUR CITY?—In the six lower or southern wards of the city of New York, the number and amount of accomodations in houses of religious worship are said to have diminished about one half within the last ten years; and the reason assigned for it has been, that the inhabitants were removing up town.

On the contrary, the census shows that from 1840 to 1850, the population in these six wards has increased from 80,734 to 109,427, or considerably more than one-third. Constrast this with the diminished facilities for religious worship, for instructions in Sunday-schools, and all the connected influences of evangelism, and we have but a gloomy prospect for future improvement.

The subjoined table will show the changes in the six lower wards, severally, since 1840:—

	1840.	1850.
Ward 1,	10,629	19,755
" 2,	6,406	6,616
" 3,	11,581	12,250
" 4,	15,780	23,424
" 5,	19,159	23,691
" 6,	17,199	24,691
	80,744	109,427
		80,744
		28,683
		3
Increase more than one-third,		86,049

Something efficient and on a scale commensurate with the exigency should be undertaken, especially for the religious training of a score of thousands of neglected children in these wards. If suffered to grow np in such abandonment, how little rational hope can be cherished that they will not pluck down ruin on their heads and ours! This is a grave question—who will answer it?—*N. Y Recorder.*

WANTED.—Board in a Church family in Brooklyn, by two young men. Good reference given and required. Address J. H., this office, stating terms and all particulars. Mar 15 8t$

MUSIC TEACHER.

WANTED, a Lady to reside in a Family near this City, as teacher of Music, French and Drawing. Address box 826, Post office.
March, 15. 8t$

NEW YORK LIFE INSURANCE COMPANY,
Office No. 106 Broadway.
Accumulated capital, Jan. 1, 1851,
$354,755 24,
as per sixth Annual Statement.

A DIVIDEND of Fifty per cent. for the year ending January, 1851, has just been declared. Also, an interest of six per cent. for same time, on all previous dividends, payable in cash.

PLINY FREEMAN, Actuary. MORRIS FRANKLIN, Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogart, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P.M.
A copy of the Annual Statement, and every information can be obtained at the office, 196 Broadway.

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both airtight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

CHURCH BELLS.

AN experience of thirty years, has given the subscriber an opportunity of ascertaining the various combinations of metals, and the degree of heat requisite for securing the greatest solidity, strength, and most melodious tones, and has enabled him to secure for his Bells, the highest awards of the New York State Agricultural Society and American Insituie, for several years past. The Trinity Chimes of New York, were completed at his Foundry, as were also cast, Chimes for New Orleans, Kingston, C. W., and several others, and the Fire Alarm Bells of New York, the largest ever cast in this country; Church, Factory, and Sieamboat Bells, constantly on hand, and Peals of Bells cast to order. These Bells are hung with improved Iron Yokes, and Springs are attached to act on the clapper, which very much prolongs the sound; and they may also be turned in the Yoke, which brings the blow of the clapper in a new place, and lessens the danger of their breaking. Hangings complete (including Yoke, Frame and Wheel,) furnished if desired.
THEODOLITES, and all kinds of Levelling and Surveying Instruments on hand, and made to order.
ANDREW MENEELY.
West Troy, Jan 1, 1851.

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.
This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.
WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

H. PILCHER & SON,
ORGAN BUILDERS, Newark, New Jersey,

FEEL grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.
Manufactory, foot of Centre-st., near Centre-st. Depot.
Newark, March 14, 1851. tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

A CLERGYMAN who has been engaged in teaching Classics and Mathematics for the last 25 years, desires to obtain a situation in which he may have an opportunity of combining Clerical duties with the instruction of a number of Students sufficient to yield him a competent support. He would prefer a school in some healthy village, or in the neighborhood of a city, where he could have pupils boarding in his family.
References of the highest character can be given.
For address, apply at the office of this paper.
Nov. 16—tf

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" " " No. 4	"	3 50
Questions on the Sunday School Books	"	4 00
Catechism No. 1, (Scripture Catechism)	"	1 25
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Catechism No. 4, (Catechism of the History of our Lord and Saviour Jesus Christ,)	"	4 00
Beaven's Help to Catechizing	"	6 00
Lloyd's Catechism on the Evidences of the Bible	"	2 50
Church Catechism	"	1 00
Office of Devotion for Sunday Schools	"	2 00
Sunday School Liturgy, and Psalms, and Hymns, stiff covers	"	6 00
Manual of Short Prayers for Children	"	1 50
Harmony of the Creeds	"	2 00
Questions on the Book of Common Prayer	"	2 00
Collects from the Prayer Book	"	1 50
Questions on the Collects, stiff covers	"	6 00
Catechism on the Collects	"	20 00
Epistles and Gospels from the Prayer Book	"	6 00
Questions on the Epistles and Gospels, Parts 1 and 2, stiff covers	"	8 00
Manual of Oral Instruction upon the Bible	"	2 00
The History of our Blessed Lord, in Easy Verse	"	6 00
Bible Companion, vol. 1, Old Testament	"	18 00
" " " 2, New	"	20 00
Quest. on St. Matthew, part 1, stiff cov.	"	6 00
" " " 2, "	"	6 00
" " " 3, "	"	6 00
Questions on the Acts, 1, "	"	6 00
" " 2, "	"	6 00
" " 3, "	"	5 00

New Books of Instruction.

Question on Genesis, Parts I. & II., each	6 00
Evidences of Natural and Revealed Religion, also the Doctrines and Institutions of Christianity	30 00
The Church Catechism Simplified by Question and Answer	3 00
Scripture Reading Lessons, Part I.	5 00
Do. do. " II.	6 00
Do. do. " III.	5 00

NEW LIBRARY BOOKS.

My Mother's Jewel	half morocco,	37 cents,
Agnes and Eliza	"	30 "
Sequel to Harry and Archie	"	20 "
William Norton the Emigrant	"	20 "
Little Annie and her Nurse	"	12 "
Harry and Archie, or First and Last Communion	"	25 "
The Dove, an Example of Attachment to Home	"	16 "
Memoir of Cameron Masten	"	15 "
Bear and Forbear	"	10 "
Norah	"	10 "
The Widow's Son	"	10 "
The Dog an Example of Fidelity	"	18 "
Bessie Gray	"	21 "
George Austin	"	30 "

BEAUTIFUL BOOKS FOR GIFTS.

MY MOTHER'S JEWEL, by J. A. Eames, with engravings from designs by Purcell, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

AGNES and ELIZA, or Humility, with two fine engravings up 16mo ed, muslin, 56cts, fancy paper, 31cts.

HELEN MORTON'S TRIAL, by Mrs. Joseph C. Neal, with engravings from designs by C. Mayr, sup 16mo ed, muslin, 63 cents, fancy paper, 37cts.

The REVELLERS, the MIDNIGHT SEA, and the WANDERER three allegories, by the Rev. Edward A. Monro, author of the Dark River, with engravings from designs by American Artists, sup 16mo ed, muslin, 63cts, fancy paper, 37cts.

The COMBATANTS.—An Allegory. By the same author, with fine Engravings, from designs by Darley. Muslin, 62 cts.; fancy paper, 37.

The BOY AND THE BIRDS.—By Emily Taylor, with additional pieces. Illustrated with 25 Engravings, chiefly from Landseer's designs; fine muslin, 75 cents.

The KING'S MESSENGERS.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations, muslin, 62 cents; fancy paper, 31.

The OLD MAN'S HOME.—By the Author of "The Shadow of the Cross," &c., with beautiful illustrations. Muslin, 50 cts.; fancy paper, 25.

The SHADOW OF THE CROSS.—An Allegory. By the Rev. Wm. Adams. With elegant illustrations. Muslin, 62½ cts.; fancy paper covers, 25.

The DISTANT HILLS.—An Allegory. By the same Author. Similarly illustrated. Muslin, 62½ cts.; fancy paper, 25.

The DARK RIVER.—An Allegory. By the Rev. Edward A. Monro. With four elegant illustrations. Muslin, 62½ cts.; fancy paper, 25.

The EARLY CALLED.—A gift for bereaved parents. By Rev. W. H. Lewis, D.D. Sup. Edition Muslin, 37 cts. smaller Edition, paper, 12½ cts.

The HISTORY OF OUR BLESSED LORD.—In Easy Verse. With beautiful lithographic illustrations, Muslin, 50 cents; fancy paper covers, 31.

PRAYERS FOR CHILDREN.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The CHILDREN'S MAGAZINE, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.
☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
Nov. 30, 1850 Church Depository, 20 John St

THE "BISHOPS OF THE PROTESTANT EPISCOPAL CHURCH, IN THE UNITED STATES."

UNDER the above title, S. Gengembre & W. Anderson, of Cincinnati, two Artists of the highest talent, are publishing a splendid collection of Portraits of our Bishops. The work to consist of ten monthly numbers, at $1 50 per number. Each number contains three handsome Portraits, delicately lithographed, and printed in double tint, on fine folio size, crayon paper, having all the clearness of a steel engraving combined with the warm effect of an Artistical *Sepia* drawing. Each Portrait is accompanied by an elegantly illustrated biography; each design different, and printed in gold. No expense nor pains have been spared to make this beautiful work a portfolio unrivalled in point of art, faithful and accurate as a collection of interesting Portraits, and now that most of the Clergy of this city, and persons of the highest standing in artistical knowledge, have pronounced it to be the finest specimen of art ever published in the Great West, we feel confident in calling the attention of the congregations to it, that the work may meet with their approbation, and receive as successful a patronage as it has so far met with in the West.
Mr. P. H. Gengembre, the brother of the artist, is in this city for the purpose of obtaining subscribers; he will take pleasure in calling to show the work to persons desirous to subscribe. Specimens can be seen at Messrs. Stanford & Swords, and at Mr. D. Dana's, 20 John street, who have kindly offered to receive orders for the work.
By enclosing twelve dollars in a letter to H. P. Gengembre, the work will be immediately and regularly forwarded to any cities of East New York State.
H. P. Gengembre,
Agent for S. Gengembre & W. Anderson
Feb. 15—3m

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.
WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

Officers.

PRESIDENT:
HENRY FISHER, 60 William st.
VICE-PRESIDENTS:
JOHN T. ADAMS, 87 Wall st.
JAMES WARREN, 54 Front st.
CORRESPONDING SECRETARY:
CHRISTOPHER S. BOURNE, 52 Wall st.
RECORDING SECRETARY:
FREDERICK W. WELCHMAN, 84 Broad st.
TREASURER:
THOMAS P. CUMMINGS, 74 Beaver st.

TRUSTEES:
Edward Haight. Elizur Ward.
Richard Sill. George Draper.
Isaac Foyer. Francis Bourne.
Charles P. Burdett. Joseph M. Browning.
Isaac F. Cox. Walter T. Welchman.
John Wight. Edward L. Houghton.
Harrison D. Hunt.

COUNSELLORS:
Rev. W. A. Muhlenberg, DD. Rev. T. H. Taylor, DD
" B. I. Haight, DD. " J. H Price, DD.
" H. J. Whitehouse, DD. " Gregory T. Bedell.
" Charles H. Halsey. " Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST has constantly on hand CHURCH AND PARLOR ORGANS of Gothic and Grecian designs, of the following descriptions.
No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.
No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.
No. 3—A Swell Organ, with 8 stops. 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.
No 4.—A Swell Organ, with 4 stops, 5 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.
A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.
A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.
Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.
For further particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.
"*Resolved*, That our thanks are eminently due to Mr. G. JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations
"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of TWO HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.
(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"
☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.
April 20, 1850,—tf

CEMETERY OF THE EVERGREENS.

THE Trustees of this new Cemetery give notice that they have prepared for interments a part of their extensive grounds situated at the head of Bushwick Avenue, a few rods north of the Toll Gate, on the Jamaica Turnpike, directly east from Brooklyn, and about three miles from Peck Slip Ferry, at Williamsburgh.
The Association has been organized under the General Act of 1847—"To Incorporate Rural Cemeteries." A map of the grounds now offered for sale, has been placed on the file in the Clerk's Office.
The lodge and gateway, tasteful and massive stone structures, lie a short distance to the left of Division Avenue. When the visitor has once entered the high rustic enclosure to the grounds, the variety of woodland and lawn, the winding avendes, the chapel, (a structure in the Norman style with a tower of 80 feet) the lakes and the ocean, constitute some of the striking features of the place.
Application for lots, or information, may be made to the General Agent at the Office in the Freeman Buildings, opposite the City Hall, Brooklyn, or to Charles Henry, Agent, 290 Broadway, second door north of "Stewarts," or H. Payson, Peck Slip Ferry, Williamsburgh.
Trustees.—Hon Luther Bradish, Hon Edward Copland, Wm B Crosby, Esq, Hon Samuel E Johnson, A P Cumings, Rosewell Graves, Henry L. Cothral.
Officers.—Hon Luther Bradish, President; Hon Edward Copland, Vice President; Wm B Crosby, Vice President; Newell Woolsey, Treasurer; Roswell Graves, Topographer; A J Downing, Rural Architect; William C Prime, Counsel; George Hall, General Agent.
Chaplains.—Rev Gardiner Spring, DD; Rev N Bangs, D D; Rev Thomas Dewitt, DD; Rev Samuel H Cox, DD; Rev Spencer H Cone, DD; Samuel R Johnson, DD.

THE COLLEGE OF ST. JAMES,
Washington Co., Maryland.

THE Second Term of the Ninth, (Annual) Session, will open on Monday, March 3d. Application may be made to Rev John B. Kerfoot, D.D., Rector. For further information, or for the admission of pupils to the College or Grammar School. P. O. address, College of St. James, Md. Jan 18—8t

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.
One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.
One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.
Organs from 2 to 12 stops always in a state of forwardness.
Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.
N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.
April 20, 1850,—tf

PROTESTANT EPISCOPAL CEMETERY.

MOUNT OLIVET CEMETERY has been instituted to supply the need, felt chiefly by the Churchmen of Williamsburgh and its vicinity, of a burial-place less distant than Trinity Cemetery. The Cemetery grounds consist of about 43 acres, and are situated nearly midway between the villages of Maspeth and Newtown, and at the distance of about 3 1-2 miles from Williamsburgh ferries. They will be rendered forever inviolable as a Church Cemetery by Consecration, by the law of the State, under which the Institution is incorporated, and by the regulations of the Board of Trustees. Farther information respecting the Cemetery, may be had on application to Mr. Blanchard, Undertaker, Henry-st., corner of Scammel-st., and opposite All Saints' Church, New York, or to the Post Master, at the Williamsburgh Post Office.

ACCUMULATED FUND $1,082,618 08.
STATEMENT OF THE
"Mutual Benefit Life Insurance Co,"
August 11, 1850.

Balance January 1st 1850,		$935,994 90
Deduct for losses then unpaid		40,350 06
		$895,614 96
Received for premiums to Aug. 1, 1850,	$281,808 20	
" " interest " "	29,581 36	
		$311,389 56
Paid losses, expenses, and for purchased policies,	$84,581 75	
Paid on dividends, 1847 and 1848, and interest do,	39,834 69—124,416 44	—186,973 12
Nett accumulated fund,		$1,082 618 09

ASSETS.

Cash on hand,	$ 6,941 34	
Bonds and mortgages,	375,889 45	
Real estate,	16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,	664,043 47	
Loans on scrip,	6,015 01	
Paid at agencies, and in course of transmission,	12,760 70	
		$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L. LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.
The Clerical Department embraces the following articles, 'to wit'—
Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*
The Citizens' Department embraces every article requisite for a gentleman's wardrobe.
He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.
Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.
April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly as certained and certified. jne

SIXTH ANNUAL REPORT
OF THE
NEW YORK LIFE INSURANCE COMPANY,
Made in Accordance with the Provisions of the Charter, as Amended.

During the year 1850, 1755 Policies have been issued. The premiums during the same period, and the undivided Reserved Fund of January 1, 1850, amount to $341,073 98

DISBURSEMENTS.

Amount paid for salaries, fees to physicians, clerk hire, &c.	$10,204 72	
Advertising, office rent, furniture, printing, books, stationery, interest on guarantee capital, &c.	5,609 38	
Amount paid to agents for commissions, State taxes, postages, medical examinations, exchange, &c. &c.	19,817 07	
Amount paid for losses by death, less discounts for payment in advance,	76,185 62	
		—111,816 79
Nett balance of premiums to 1st January,		$229,257 19

ASSETS.

Invested in United States and New York State Stocks, in accordance with the charter,	$172,830 98
Cash on hand,	36,270 06
Bonds and Mortgages	23,550 00
Notes received for forty per cent. on life policies	114,020 30
Premiums on policies in the hands of agents,	8,083 90
Total amount of accumulated capital,	$354,751 24

The Board of Trustees have resolved to pay an interest of six per cent. for the past year, on the amount of previous dividends, payable in cash, on and after the first Monday of March next.

They have likewise declared a Dividend of fifty per cent. for the past year, ending 1st of January, 1851, to be credited on the books of the Company to such parties as may be entitled thereto. Certificates will be issued to those who have paid the whole of their Premium in cash.

The Guarantee Capital, amounting to $30,910, included in the last Annual Statement, has, during the year, been cancelled and surrendered by a resolution of the Board of Trustees, in accordance with the Charter.

Amount of accumulated capital,		$354,755 24
Amount appropriated as a reserved fund,	$141,256 06	
Amount of dividends to credit of dealers for 1846, '47, '48, '49, and '50,	117,113 00	
Amount of dividends for 1851,	85,868 00	
Amount of interest for 1851, on previous dividends,	7,026 78	
Balance of dividend interest previously declared,	3,491 40	
		—$354,755 24

Whole number of Policies issued	to 1st Jan., 1850,		4,767
Do.	do.	for the year 1850,	1,755
Do.	do.	to 1st Jan., 1851,	6,522

TRUSTEES.
Morris Franklin, John S. Bussing,
O. Bushnell, Spencer S. Benedict,
David A. Bokee, J. M. Wardwell,
Alfred Freeman, M.D., Cyrus Curtiss,
John M. Nixon, Henry S. Seaman,
Henry A. Nelson, Daniel S. Miller,
Samuel C. Paxson, Isaac C. Cendall,
Jonathan K. Herrick, John C. Beach,
William Coxe Dusenberry, Pliny Freeman,
Robert G. Fairfield. William Barton.
PLINY FREEMAN, Actuary.
MORRIS FRANKLIN, President.
March 1—4t

BOOK OF COMMON PRAYER.—The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.
We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.
STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The Academic year commences on the 1st. of September, and closes the last of June.
Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the rector or his associates.
Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.
REFERENCES.
Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale D.D., President Geneva College; Rev. J. Williams, D.D. President Trinity College; Rev. P. A. Proal, D.D., Utica Rev. S. R. Johnson, D.D., Brooklyn, New York.
March 1—tf

THE CHURCHMAN,
EDITED BY THE
REV. WILLIAM WALTON, A. M.,
Is published every Saturday, for the Proprietor, at No. 12 John Street, New York (up stairs).

It is now as it ever has been, since its establishment in 831, devoted to the interests in every department of the Protestant Episcopal Church, and to this end sets forth, elucidates and, when necessary, defends, those principle and that policy, which have ever characterized the Diocese of NEW YORK, and by the Divine blessing on which that Diocese has been enabled so efficiently to promote "THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

—TERMS—

Three dollars a year, payable always in advance. No subscriptions received for less than six months; and none discontinued, unless arrearages are paid, except at the option of the proprietor.